THE CHURCHMAN.

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THE CHURCHMAN

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POETRY.

For the Churchman.

PARAPHRASE.

Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy GOD my GOD: where thou diest will I die, and there will I be buried: the LORD do so to me, and more also, if aught but death part thee and me.—*Ruth* i. 16, 17.

To leave thee, then, entreat me not,
  Nor weary me with fruitless prayer,
For wheresoe'er is cast thy lot,
  Mine surely shall be also there.

Where thou shalt rest my head shall lie,
  The land that owns thee shall be mine;
I'll worship with thee—with thee die,
  And have no other tomb than thine.

As I would best deserve His care,
  Whose will alone preserves my breath,
May I be true, when thus I swear,
  Never to leave thee but in death!

PSALM XXIII.

Eternal mercy will supply
The choicest blessings from on high
And constant keep, with guardian care,
My soul from ev'ry hurtful snare;
From slipp'ry paths, where sinners stray,
Protect my weak and erring way.

Thy righteous laws, O LORD, shall raise
By day my heart to hymns of praise,
And 'mid the dark lone hours of night
Shall prove my solace and delight,
Till ev'ry thought thy word renew,
And teach thy precepts to pursue.

Where purling streams pellucid flow,
And pines nectarious cluster'd grow,
The mellow'd fruits in tints of gold
Their juicy treasures shall unfold,
Nor shall their thriving foliage fear
The scorching ray or drought severe.

So let my heart unwearied draw
Instruction from thy sacred law;
In ways of peace and works of love
My life shall then prolific prove,
Fed from a fountain pure and free,
And lasting as eternity.

M. M.

From the London Quarterly Review.

THE CATHEDRAL ESTABLISHMENT.

What is the natural train of thought which the cathedral establishment and service, with all their appendages, insensibly suggest even to an ordinary man? He comes, perhaps, from a country village, where he has heard the truths of his Church set forth by a single individual, often destitute of personal weight, and within walls neglected and bare of any mark of human respect, as if it was not the house of GOD. He comes into a large city, filled with the bustle of commerce and wealth, perhaps with something worse—the violence of angry sects banded together for the overthrow of the Church. He hears abuse of her doctrines, and ridicule of her rites and piety—and he then goes to the cathedral and how does it affect him? Not merely with that vague but strong devotion which GOD, for the tuning of our sluggish hearts to his praise, has breathed like a holy charm over all his works of wonder, and which man but humbly strives to create by art where there is no nature to infuse it; but there is a quiet, solemn voice of sober reason in all such works of human zeal which reaches the most thoughtless ear. How much of all that men most value must have been sacrificed to raise this pile! How much of thought, and science, and rare intellect concentred on every part! How much of earnest faith and ardent love of GOD, to raise for prayer, and scarcely more than prayer, these glorious gigantic halls, which, for those who do not pray, have no use; and which are but incitements to prayer for the two or three who meet together in their recesses in the name of CHRIST! How many generations, again, have dwelt beneath the shadow of these temples, upheld their worship, added to their splendor, and so engraved upon the very stones their witness to the truth of that invisible world, of which they are, in every part, the symbol and type! And how strong the bulwark to each man's belief in this awful sanctuary of religion, fenced round from profanation in the midst of worldly sordidness and thoughtlessness—this pomp and luxury of worship, secured through living saints and dying sinners, for the use of a daily congregation whose very profession should be worship—and all to offer up to GOD the same prayers, in the same forms, and in the same belief, in which the poorest congregation of his people minister to Him at the humblest of his altars.

Our cathedrals then were consecrated virtually by the spirit of their founders, and expressly in their charters, to the glory of GOD; and to the promotion of his glory, in a mode which to us may seem strange, though the Church, in her best of times—at all times, till nothing but utility engrossed our thoughts—esteemed it the greatest, and most natural, and most necessary of her duties. They were intended, not like our present churches, as lecture-rooms for teaching religion, or decent shelters against weather for the convenience of assembling on the sabbath, but as great temples, where daily, and almost hourly, a solemn service might be celebrated to GOD, even if no worshippers were present but those by whom it was performed. The Church in her best of times never made, as we make, the preaching of man the first of her objects: she rested most on prayer; and as in all other cases, what she received from the authority of her first teachers, and naturally adopted by the instinct of her own pure spirit, was almost consistent with reason. Even as an instrument of Christianizing man, prayer is better than preaching. Prayer requires the active exertion of our own minds—preaching places us at our ease, to be moulded and fashioned by an outward influence. Preaching fixes our thoughts on man, prayer upon GOD. Preaching may make us vain, conceited, and judges of our teachers—prayer leaves us humble and contrite. We sit during the one—we kneel at the other. Preaching is precarious, and its power in human words—prayer never can fail, and the answer to it is always at hand. Preaching is the help of ignorance—prayer the exercise of faith. Preaching may come home to our hearts—prayer takes us from our hearts into a better world and better thoughts.—Preaching may bless ourselves—prayer is the means of blessing thousands.

But the Church had other views of prayer than as a spiritual exercise for man. "The knowledge is small," says Hooker, in that beautiful fifth book of his Polity—"the knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding, thus much we know, even of saints in heaven, that they pray. And therefore prayer, being a work common to the Church, as well triumphant as militant, a work common unto men with angels, what should we think, but that so much of our lives is celestial and divine as we spend in the exercise of prayer?" And it was to set forth the pattern of a celestial life upon earth, however we may have fallen from its spirit, or debased GOD's service to a form, that men who entered deeply, far more deeply than ourselves, into the gloriousness of Christianity, planted throughout the land, and resolved to perpetuate for ever, communities of its ministers whose business and profession should be prayer. They wished to reserve some spots where man, free from the trammels of the world, might live in his natural state of constant communion with his Maker. They knew that over the great part of the world men's sins make the very heavens as it were of brass, that the dews of GOD's blessing cannot pass through them; and they kept open, in the midst of each nation, some accesses to GOD, some of those golden ladders of prayer by which men's hearts ascend to him, and his bounties descend upon us. They heard with an ear of faith, which in us is deaf or lost, the songs of all created things, morning and evening, rising up before the throne of their Creator; and they thought it shame that no voice should join them from men, his own chosen children. And they kept up their communion with angels, and past generations of saints, and the host of spirits with which they were about to dwell, by uniting their hymns of praise in time, in spirit, in the very words themselves, with the praises and thanksgivings of a world above.

For this purpose they consumed the labors and accumulations of lives upon fabrics worthy of such a service. They did not build, as we do, for the pleasure of man running up thriftily and meanly every part which was withdrawn from his view; but, as if the eye of GOD were even on the hidden stones—as if it were a work of love, in which no speck or flaw could be endured, they wrought every minutest portion as GOD himself, for his own glory and the luxury of our senses, has wrought out the embroidery of his flowers and the plumage of his insects. They embodied the mysteries of their faith in the form of its temples; so that an eye of thought might reach some familiar truth even in their seeming deformities. The spire

> "Its silent finger pointing up to heaven,"

the massive tower, emblem of the stronghold of GOD's truth,—the triple aisles, the cross of the transept, the elevation of the altar, even that remarkable peculiarity almost universal in ancient churches—the inclination of the chancel from the nave—all had their meaning. The very elements and shapes of their architecture which they seem to have seized by some instinctive sense of beauty beyond what art could learn or teach, to one who owns the real though secret sympathies between man's eye and his heart, are full of thought and feeling. GOD, who knew what was in man, and made the outward world to soothe his eye and feed his mind, has worked in every leaf and throughout the whole range of nature with just such moulds, and thrown forth his creations of beauty with the same spirit breathed upon them. It was not that art in some caprice of fancy slavishly copied the lofty bowers and canopies of the forest, and made from them a temple for religion: but GOD framed the canopies of the forest to breathe religion into the hearts of his creatures, and when religion took possession of their heart, the outward creation of their eye instinctively fell into those forms which nature had made congenial to their feelings.

And in these glorious buildings, perfected—as far as the work of human hands can be perfected—by a consummate art, which the prodigality of a boundless zeal supplied, the Church willed that her daily homage should be paid to GOD, and her songs rise up to heaven with a certain pomp of devotion, and especially with the harmony of music. She wished, amidst the general frailties and cold-heartedness of man, to secure and perpetuate in certain spots those natural observances of heartfelt piety which, if our nature was perfect, would be our hourly occupation and delight in every place. It is natural and therefore right for man to approach his Maker as he would approach an earthly sovereign, with nothing of sordidness or neglect, with more than decency, with much of splendor; not perhaps when he comes alone and as a penitent sinner, but when he stands before GOD in the company of that Church which is the representative of GOD upon earth. It is natural, and therefore right, that the overflowings of devotion should take that form and be accompanied with those indulgences in which all such affections delight, and which create in others the feelings from which they flow in ourselves. "Poor is the wisdom," says the poet, "which provides the harp and the song, and all the sweets of melody for feasts and the hours of joy, and has none for our days of sorrow, to cure the achings of the heart." And poorer still is the wisdom which fits them all for the joys of earth, and has none for the joys of heaven. For our common life, for the drudgery of the world, for the venting of angry passions and low desires, for every thing mean and frivolous, we have common words and sounds of discordance—one language, as Homer wrote, for vulgar men, but another for diviner beings. And this other is poetry and music. No better thought, no nobler affection rises from the heart of man, without clothing itself in melody. Our words and utterance flow on with the current of our emotions, and swell into lofty phrase, and solemn rhythm, and sweeter sounds as our souls are purified and awed. And it is fit that with such sounds and words we should come before GOD in worship—that we should speak to him in the language of heaven, and not of earth. It is fit that we should attune, with no slight care and labor, the voice of the Church in her devotion to the praise of Him who delights in all that elevates and spiritualizes our nature; who made the ear the inlet of our purest pleasures and our highest knowledge; who framed the heart to answer unerringly and universally to every pulse of sound; who has given to every motion in nature its own peculiar song, and wrought them all blended and raised up together into one vast cloud of harmony, to hang over our hearts and temper the jarrings of our feelings, as the veil of the atmosphere itself sheds softness on the ruggedness of earth. What voice of nature is there, which is not music?

> "The joyous birds shrouded in whisp'ring brake
> Their notes unto man's voice attemper sweet;
> The angelical soft trembling voice doth make
> To instruments divine respondence meet.
> The silver-sounding instruments do meet
> With the bare murmur of the water's fall:
> The water's fall, with difference discreet,
> Now soft, now loud, unto the wind doth call;
> The gentle warbling wind low answereth to all."

If music is thus natural to man, it is natural to religion, and what is natural is also expedient. The hymns and harmonies of devotion may be as efficacious as sermons in weaning the heart from its sins, and tuning it aright to receive the lessons of religion. More than one penitent Augustine has melted into tears beneath them. More than one pious Herbert has found them the solace of his life. And there is scarcely any thing more striking, even to a thoughtless mind—more fit to awe him with a sense of a world far different from the present, than in the midst of the noise, and turbulence, and vice of a great city, to pass by its cathedral and hear the distant pealing of its organ, attuned to other words than those of strife or avarice. And when we stand beneath those vast and gloomy columns, and see how few are gathered together, and those perhaps the paid ministers of devotion, the thought suggested is, not that religion is a form and its service hypocrisy, but that in all its beauty and all its splendor, it is alien to the heart of man; must be enforced by ordinances and establishments; must be maintained by struggles against the coldness of our nature; and when the zeal and ardor of former generations is extinct, must be cherished carefully and constantly as a still glowing ember, from which a flame as pure and strong may, by GOD's blessing, be rekindled hereafter.

Let a man view our cathedrals in these lights, and he will not confound their uses or nature with those of parochial churches; or consent to leave, by their mutilation and decay, a vast and irreparable blank not only in our ecclesiastical system, but in the theory and practice of our religion. Our cathedrals are the oratories of the Church, in which, in the person of her chief ministers, she prays and praises GOD, and raises her own aspirations from the earth, and exhibits her spirit to the world, and exercises her high office of constant intercession for the nation, and of communion with angels in heaven—as she would wish to do in every parish in the kingdom, but that man's poverty, and avarice, and ungodliness withhold from her the means. She tells us in this way what her office is upon earth, and what our religion should be; not the grudged labor of the seventh day, but the business of the whole week; not gloomy and silent, but full of joy; not relegated into one corner of the heart, but springing forth through all the avenues of beauty which GOD has opened in our senses; and making every faculty of man, the ear, the eye, the fancy, the reason minister to its purpose; not penurious and thrifty, doing out its pittances for GOD, while treasures are lavished on our own luxuriousness—but profuse and bountiful, as the great Author of all mercies is bountiful to man; venting our reverence and affection to Him in an extravagance which fools call folly; not narrowing our zeal for his glory, nor our pity for the wants of his children within a few short years—but stretching them both beyond the grave, and binding future generations to our hearts, by securing to them an heritage of religion.

PROCEEDINGS OF THE MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

(*Continued.*)

Bishop Doane, from the Committee on the State of the Seminary, presented the following report:

The Committee on the General State of the Seminary have had various duties intrusted to them besides those which grow directly out of the statute providing for their appointment.—They have attended to them as they were able, and present their report as follows:

Their inspection of the buildings and premises has for the most part been satisfactory. The new building, they are happy to say, with a single exception, appears to answer well the expectation of the Board. The exception alluded to is in the construction of the chimneys, several of which are sadly deficient, and call for immediate attention, not only as regards the comfort, but the health of the students. The Committee observe that in some respects the recommendations made last year, as to alterations and improvements in the old building, have been carried into effect, and they have no farther suggestion to make. The form of bedstead designed for general adoption in the dormitories does not appear to answer the expectation, and its use, by all the students, ought not, in the opinion of the Committee, be required. The Committee are happy to observe a very great improvement in the matter of cleanliness about the premises, especially as connected with the new building; and with the careful attention of the present janitor, they are disposed to hope for a complete reform in the course of the following year. It is suggested that screens, in connexion with some of the buildings, are called for.

The Committee desire to express the very high gratification with which they have visited the library. They find it in all respects well ordered, and the books conveniently arranged and in good condition.

The Committee having instituted careful inquiry into the expenses of residence at the Seminary, find them to be as follows:

Boarding (at an average cost of thirty cents per diem, during the term of nine months) is;	$78 90
Washing (at an average of thirty-two cents weekly) is,	11 84
Lights (for the whole period,)	5 00
Fuel (two in a room) for each,	10 00
Expenses for the whole time, exclusive of clothes, travelling, and contingencies,	$105 74

The advance in these charges, from last year, is owing to the increased expense of all the necessaries of life.

The Committee are gratified to find, that since the last meeting the office of janitor has been placed on a more effective and permanent foundation. They anticipate great advantages from this arrangement.

In visiting the several rooms of the students, while they have been gratified by the order and cleanliness generally prevailing, the Committee regret to say that they have met with some censurable exceptions. But that a regulation has been recommended, authorizing the Dean of the Faculty to visit and inspect the rooms, the Committee would feel themselves called on to specify the cases.

The Committee are, by the statute, instructed to inquire into any "matters which it may be important to the interests of theological education to have known." Under a deep sense of the responsibility created by this requirement, the Committee feel themselves called on to express the convictions at which they have arrived in regard to several matters of internal discipline. It will be remembered that this subject has, for several years, been annually presented for the consideration of the Board, and thus far without important result. The Committee are gratified to find, that since the last meeting of the Board, the Standing Committee have taken the matter in hand, and have proposed several regulations for the good order and well being of the institution. Of these the Committee heartily approve.

They go farther than this. It is not regularity of attendance alone which is important to be insured, but the faithful improvement of all the privileges of the institution. In all our seminaries for academic learning this is a matter of constant attention. It is of infinitely greater importance in this institution, whether we consider that it is the sacred trust of the Church which we administer, or that the students of this seminary are to become instructers in righteousness, and shepherds of the flock of CHRIST. The Committee are of opinion, that from the moment a young man enters the Seminary it should be kept continually before him that every lesson and every exercise is important in its bearing on the Church—that the whole Church, therefore, is interested in his well being and well doing, and has him constantly in view. They are convinced that those who are not willing to fulfil, to the best of their power, such responsibility, ought not to continue to be members of the institution; and that from such as best fulfil the expectation of the Board, those should be selected who are to appear as the representatives of the senior class at the annual commencement.

Nor do the Committee rest here. There are now eighty-one students in the Seminary. Were they but an ordinary school under our direction, the care of souls, in regard to so great a number, would be a serious consideration. How greatly is the solemnity of our trust increased when it is remembered, that in the course of Providence every one of this number is, in a short time, to be intrusted with the care of other souls! In the view of these considerations, the Committee feel themselves constrained to ask, Where is the pastoral care of the students of the General Theological Seminary? They are a Christian family. But who exercises toward them the paternal influence? Who officiates in the devotions of the family altar? Again, they are a Christian congregation. But who exercises toward them the pastoral relation? Who offers their common prayers before the throne of grace? Who labors among them in the word and doctrine for their edification in truth and holiness? Who breaks for them the bread of life, for their growth in grace and spiritual communion with the divine Head and Saviour of the Church? These are questions, the Committee are persuaded, which will at once commend themselves to the judgment and conscience of the members of the Board, and they refrain from any argument. If it be asked, what is the remedy in the present constitution of the Seminary? They answer, by such an amendment of the statutes as shall enlarge the powers and duties of the Dean of the Faculty, and make him responsible for the pastoral care of the students during his occupancy of that station. They are not willing that a flock, so precious to the Church, should be left in any sense as sheep without a shepherd.

The Committee have had referred to them the minutes of the Standing Committee in regard to such matters as require the action of the Board. In relation to the erection of a suitable fence about the property of the Seminary, the Committee are of opinion that, greatly as such an improvement is to be desired, the present state of the treasury does not authorize the measure, involving, as it would, an expenditure of $3,500. In reply to the argument, that the improvement is called for with a view to increasing the value of the property which the seminary has to dispose of, the Committee would simply suggest, that in the present depressed state of the country, no such disposition of any portion of the property is to be expected or desired. They feel themselves obliged to say that, from the same causes, it does not seem proper to take any order as to the sale of the leases alluded to in the minutes referred to them. And above all, they regret that, greatly as it is called for, and richly as it is deserved, there can be, in the present condition of the funds, no increase of the salary of the Professors.

The Committee are of opinion, that the comfort and recovery of such of the students as are occasionally indisposed would be greatly promoted by the preparation of an apartment in the Seminary to be used as an infirmary, as suggested in the report of the Dean of the Faculty referred to them. They are happy to state, that benevolent persons have already supplied the amount of funds which would be required for fitting up and furnishing the room. In this connection the Committee deem it proper to state, that though on the most diligent inquiry they have found no reason to believe that the health of the students has been more interrupted than might be expected in so large a number of young men, living under strong temptation to indulge in sedentary habits, there is no doubt that a due regard to proper exercise would produce a much better state of things. They affectionately commend the subject to the consideration of the students, as matter of individual interest not only, but of duty to the Church. The Committee believe that an arrangement of the recitations which increasing the number would shorten the duration of each, is loudly called for by considerations affecting the bodily health and intellectual vigor as well as the comfort of the students.

From the report of the Dean, it appears that twelve students, nearly one-sixth of the whole number, are now absent on leave. Without calling in question the validity of the grounds on which this leave has been granted, the Committee feel themselves bound to express their deep regret at the number of cases which have occurred.

The Committee have had referred to them so much of the report of the Library Committee as relates to the loss of volumes. It appears, from a careful examination by the librarian, that the number lost is fifty-nine, breaking seventeen sets. The Committee are aware that this loss has occurred during several years, and they have confidence in the present regulations of the library, that every book which shall be missing will be required to be accounted for. Still they must regret the carelessness which could be instrumental to such an injury to the institution; and they recommend that the librarian address a circular to the past and present members of the Seminary, respectfully requesting that inquiry be made by them whether some of the volumes missing may not inadvertently be in their possession.

In conclusion, the Committee recommend for adoption by the Board the following resolutions, the last of which, if approved, they proposed to be enacted as a statute.

Resolved, That the Standing Committee be instructed to cause such alterations to be made in the chimneys which are defective as shall render them fit for use at the opening of the next session; and also to cause such screens to be erected in the rear of the seminary buildings as in the judgment of the resident professors are required.

Resolved, That the Standing Committee be instructed to cause a room or rooms, to be set apart and prepared as an infirmary, for the use of sick students.

Resolved, That it be recommended to the Standing Committee to make provision, to an amount not exceeding $100, for such gymnastic exercises as, in the opinion of the visiting physicians, shall be most conducive to the health and vigor of the students.

Resolved, That the following addition to the statutes be proposed for adoption by the Board, to insert in chapter 6th, section 2d, second clause, after "clothed with its authority," "*He shall also, during the term of his office, be charged with the public religious instruction, and the pastoral care of the students of the Seminary.*"

All which is respectfully submitted by the Committee.

G. W. DOANE,
JAMES MILNOR,
JOHN CROES,
S. PAYNTER.

The Report having been read, Bishop Doane gave notice of a proposed alteration in the statutes as suggested in the report. Whereupon,

On motion, it was Resolved unanimously, that the reference of said alterations to a special committee be dispensed with.

On motion, the report on the deficiency of contributions was made the order of the day for to-morrow.

Adjourned.

Friday, St. John's Chapel, half past 1, P. M.

The Trustees met pursuant to adjournment.

Present,—Bishops Brownell, H. U. Onderdonk, B. T. Onderdonk, McIlvaine, Ives, and Doane—Rev. Drs. Crocker, Judd, Jarvis, Delancey, Lyell, Milnor, McVickar, Taylor, Schroeder, S. Wheaton—Rev. Messrs. Ballard, Bayard, Boyd, Cuming, Henderson, Forbes—Messrs. Collett, Newton, Meredith, D. B. Ogden, T. L. Ogden, Paynter, Harison, and the Secretary.

Mr. James S. Smith, a Trustee of the Diocese of Pennsylvania, and Mr. G. C. Verplanck, a Trustee of the Diocese of New York, appeared and took their seats.

The minutes were read and approved.

The Board proceeded to the order of the day, viz.

The consideration of the report of the Committee on the Deficiency of Contributions.

Whereupon, on motion, the first and second resolutions recommended in the report were adopted.

The third of the proposed resolutions being under consideration, it was, on motion, laid upon the table.

The following communication from the Associate Alumni was read:

"Extract from the Minutes of the Associate Alumni of the General Theological Seminary, &c., June 30, 1837.

"On motion of the Rev. John M. Forbes, it was unanimously *resolved*, That the Associate Alumni cordially respond to the recommendation of the Board of Trustees, to establish a Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, and pledge themselves, so soon as the times will permit, to exert themselves to the utmost in carrying this design into effect, if in the judgment of the Board of Trustees the same be considered desirable.

Attest, B. I. HAIGHT, *Sec'ry pro tem.*"

On motion, *Resolved*, That in order to give effect to the proceedings of the Standing Committee on these subjects, as contained in their minutes, the Secretary of this Board be authorized to affix the seal of this corporation to an assignment of the bond and mortgage given to it by Jacob Lorillard, to secure the payment of seven thousand dollars. And also to a bond to be given by this corporation to that of Trinity Church, in the city of New York, to secure, with interest, the payment of seven hundred and fifty dollars, advanced by the last-named corporation to remunerate the services of the Rev. Hugh Smith, acting Professor in the department of Pastoral Theology and Pulpit Eloquence, and that the Secretary and Treasurer sign such instrument.

On motion of Mr. T. L. Ogden,

Resolved, That a committee of three be appointed to consider, and report to this Board at its next meeting, what regulations, if any, may be expedient relative to the manner of executing sealed instruments of writing by this corporation—and also on the propriety of the adoption or confirmation of any of the by-laws or permanent regulations which may have been passed by the Standing Committee; and on the expediency of any alteration of or addition to the statutes, in relation to any of the matters above referred to.

Messrs. T. L. Ogden, D. B. Ogden, and William Meredith, were appointed this committee.

Resolved, That the Standing Committee be empowered to provide for the current year, for the instruction of the students in the General Theological Seminary in the departments of the Evidences of Revealed Religion, &c., and of Pastoral Theology and Pulpit Eloquence.

Ordered, That the Secretary publish with all convenient despatch, one thousand five hundred copies of the proceedings of this Board during its present session, and with the view of disseminating more widely among the members of the Episcopal Church a knowledge of the condition and prospects of the General Theological Seminary, that the editors of the different religious periodicals of the Church, be respectfully and earnestly requested to republish in their columns, as may be convenient, from the printed proceedings, such portions as the Secretary is hereby authorized to designate.

On motion, Resolved unanimously, That so much of the statutes as relates to the hour of adjournment for this day be dispensed with.

Moved and carried, that when the Board adjourns, it adjourn to meet at 7 o'clock, P. M.

The Board adjourned.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

THE CHURCH MISSIONARY SOCIETY.

NO. II.

Mr. Editor,—Before attempting to propose any plan for the purpose of procuring funds for the objects of the Society, it will be advisable to institute an inquiry into those parts of the present system which are to be remedied. In order to this, I shall proceed to consider some of the features of the present system, which I think not only objectionable, but tending to thwart the views of the Society.

1. Under the present system, the burden of supporting the missions, and expenses of the Society, has been thrown in a very great measure upon the city and larger churches—these being most accessible to the visits of the secretaries.—That much of what has been contributed was given from purely conscientious motives, there can be no question, but at the same time we must make due allowance for the effect of *novelty*.—The visits of the secretaries to the churches was a new thing; and although numbers gave, and gave liberally, when the calls on them were first made, yet when the charms of novelty wear off, (if it be not already worn off,) the same amount of contributions cannot in the nature of things be expected.

2. Time would be wanting for the secretaries to visit the country parishes, and were they to undertake it, they would be compelled to abandon the city churches in a great measure; and the funds procured, after deducting necessary expenses, would be so small, (from the limited number they would be enabled to visit,) that the missions of the Church must be abandoned, if they alone are to be depended on. Twenty secretaries would not be sufficient to visit all the parishes. And should one, or both the secretaries be taken sick, even for a month, the funds of the Society would *so far* be diminished.

3. Should the system of diocesan agents be permanently established, how many are there to be of them, and who are they to be? Thirty agents would, at least, be necessary, to visit all the parishes in the United States. Suppose five hundred dollars per annum be allotted to each one for a salary, (he could not well live on less,)* it would cost fifteen thousand dollars for this agency alone! A sum sufficient to support thirty missionary stations in the west! Are they to be lay or clerical agents? If lay agents, might it not prove the means of producing much dissatisfaction in the different parishes they might visit? It is frequently the case, that circumstances render it inexpedient for a rector to call on his parishioners for contributions—circumstances, the force of which a layman and a stranger would not be able to appreciate. If the agents are to be clergymen, then we have thirty of our clergy taken from the legitimate work of the ministry; and this at a time when we cannot supply the calls of our already organized parishes. In a few years, likewise, the number of our parishes will be greatly increased, so that an additional number of agents will have to be employed, at an additional expense.

4. As all the members of the Church are members of the Society, to carry out the views of the Church every member of the Society ought to contribute to its funds; and common justice requires that these funds should be equitably contributed. If any man wishes to contribute more than what might equitably be expected of him, it is well; but in calling on its members for contributions, the Society has no right to expect more than could equitably be demanded of them. It is hardly necessary to observe, that under the present system, every member does not contribute, nor even a fourth part of the members.—The report of the Domestic Committee says, "It is a safe calculation, that not one-fourth of the members of this Church have paid any part of the $22,000, which the Treasurer of this Committee has received the past year."

5. Although it is the duty of every parish to contribute without a visit from the secretaries, yet experience shows that this duty is neglected. Could the secretaries have visited each parish, the result, no doubt, would have been different. But under the present system, the responsibility is divided; and what is every body's business is nobody's.

6. The duty of contributing to, and supporting the missions of the Church, ought to be brought to bear *directly* upon the hearts and consciences of its members; which is well nigh impossible under the present system. The Domestic report says—"The obligations of every member must be felt. All must be accustomed to regard the call made upon them, as made by the authority of the Church to meet the wants of the Church, and to do the work of the church."

7. In consequence of the partial operation of the present system, the funds already contributed are by no means as large as they ought to have been. There is good reason to believe, that at least $150,000 per annum could be raised, if every portion of the Church was brought to contribute its due proportion. The Domestic report says—"It is a fact worthy of notice, that one single cent a week from each member of the Protestant Episcopal Church in the United States would produce the immense sum of three hundred thousand dollars in the course of a year."

8. Under the present system, the income of the Society is fluctuating. The Society know not when they appoint a missionary, but they

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* Lest any should suppose $500 to be too large a salary, I would observe, that in the report of the Foreign Committee, it is stated, that the "*travelling expenses* of two missionaries as agents, *seven months* each, in favor of African mission, was $416 77"—which is at the rate of about $400 per annum, for each agent for travelling expenses alone. An additional sum of $100 is surely not too much for clothing, horse, washing, and other incidental expenses—and this is allowing the agents *nothing* as a compensation for their services, nor any thing wherewith to support their families, in case they should have any.

may be compelled to recall him for want of funds. This is a most important point, and one which by all means should be attended to.

These, Mr. Editor, are the principal objections which occur to me to the present system for raising funds for the Society. There may be others, which have escaped my notice. In my next number, I shall attempt to point out a remedy for them.

SAVONA.

For the Churchman.

A VOICE FROM THE SOUTHWEST.

> ——— Stridens Aquilone procella
> Velum adversa ferit!

Such, Mr. Editor, was my mental exclamation, when the article in your paper of the 15th first met my view. When Boreas was coming out for battle, it was but reasonable to expect a squall. But I have been disappointed. Notwithstanding the furious character given of the southwestern gale, you will not have to show off to your readers on this occasion

> ——— præcipitem Africum
> Decertantem Aquilonibus.

Instead of the Thracian blusterer, spouting cataracts and puffing hurricanes, and keeping a dreadful pother o'er our heads, I am saluted with a mild, civil, and obliging breeze, whose very opposition is refreshing. Nay, it is only kind-hearted anxiety for my safety that brings my generous opponent forth. He only "claims the privilege of a friend." "Opining that I gallop my hobby-horse too furiously," over "landmarks which lie directly in my way," he approaches, moved by amiable fears, to lay his hand on the rein, and whisper a word of caution. Certainly I can do no less than suffer the good gentleman's interposition kindly, as it was meant; I must quietly stay his question, and disengage his hand with all possible gentleness.

It seems, Sir, that the warmth with which the domestic cause is advocated, provokes a smile on his benevolent features; the author of the appeals from the southwest figures in his amused imagination as an ecclesiastical John Gilpin, who seems in running to devour the way, galloping over landmarks and leaping enclosures to the great peril of his bones; and this picture excites a titillation of spirit, which, in a moral constitution not so full of the milk of human kindness, might find expression in a sneer. I am not surprised at this; for several reasons nothing else was to be expected. There is a *physical* reason,—the gale redolent with the exhalations of sunny climes must needs be warm; but all heat appears vastly unnatural to Boreas, issuing with frozen breath and beard all icicles, from the regions of polar congelation. There is a *local* reason; within the single city where my respected opponent is supposed to reside, there are of the clergy twice the number employed in the whole 250,000 square miles of the southwest! and his expressions indicate the undue development of that phrenological organ, which he presumes to be so prominent on the sinciput of Libonotos. There is also a *moral* reason; men are always disposed to ridicule those who espouse principles which they reject with zeal, and follow them with earnestness. So to the votary of the god of this world the exclamation is natural,—Surely the prophet is a fool, and the spiritual man is mad!—so to the apathetic all interest is enthusiasm; and so to Boreas, whose prejudices blow toward another quarter, the course which I pursue must look very odd and amusing. But it is good to be zealously affected always in a good thing; and when he has shown himself able to prove the cause unworthy, it will be time enough to laugh at the earnestness of the advocate. My feelings shall never belie my professions, nor my language falsely portray my feelings. And if the cause of the Gospel in our own land is a hobby-horse, it is one which every good Churchman should be found astride of—ay, and putting him to his mettle, regardless of storms of opposition, and even in the teeth of Boreas.

"Libonotos has transgressed his bounds," he says, "and wandered into those regions of fact with which *he* happens to be acquainted." The bounds, it appears, in which Libonotos might have confined himself with impunity, are those of the regions of fiction. And yet his offence seems to be an invasion of that realm. He is said to have "lost sight of that fair dealing which is expected of him;" he is said to be "inexcusably inattentive to facts;" he is said to be "determined to push his point even in the teeth of facts;" he is said to "jump at conclusions with even more coolness and assurance than he disregards facts." These are serious charges, Mr. Editor; and if the justice of the "conclusion" were as conspicuous as the "coolness and assurance" of the accusation, my flowers would be indeed nipped by the northern blast. But, as your correspondent very properly reminds his readers—I wish he had not forgotten it himself—there are two sides to every question. I preface the comments which I shall proceed to make on the "brief statements" kindly furnished as "texts for my next communication," with an application of his own language to his own article—for, like Mrs. Malaprop's reasoning, much of it is on the other side. "A question which requires to be supported by partial views on the one hand, and exaggerated statements on the other, ought not to be supported at all. And inasmuch as there are many who have not an opportunity of making the comparison, we would enter a caveat for their benefit, and present a few facts which will serve to show the case as it is. Very few words are necessary to dispose of the texts"—submitted for my next communication!

1. "We have before us the annual report of the Domestic Committee, and find that their funds were sufficient to meet all their engagements up to the first of July. And yet Libonotos says the operations of the Committee are crippled for want of funds!" That is, the Committee had funds to meet their engagements up to a period which expired a fortnight before the blast of Boreas was blown. How subsequent engagements have been met he informs us not, though we suppose it lies in those regions of fact with which he is acquainted. But he conceives "an answer is best furnished by the report of the Board, to which he begs leave to refer his dearly beloved brother." Well, the report states, [page 23,] that unless three or four hundred dollars are received before the 1st of July, the department will not be in funds to meet the engagements then to be provided for; and you, Mr. Editor, undaunted by the note of exclamation staring you in the face, yet "venture to say the operations of the Committee are crippled for want of means." So much for that text.

2. But, as if conscious that the fact looks badly, he hastens to whitewash it. He asks, "Is it, even in the worst view of the case, a matter of astonishment that the treasury is not overflowing, when we consider the vigorous efforts made during the past year to enlarge its operations?" And I answer, it *is* a matter of surprise, except on the supposition of a morbid zeal for foreign missions, that the domestic treasury should be empty, and the foreign treasury overflowing, notwithstanding the vigorous efforts that have been made to enlarge its operations! And so much for *that* text.

3. "As to the resolution concerning the appointment of missionaries, he knows as well as we, that it was from first to last a joint resolution of both committees." Now, what was the resolution? It was to state the readiness of the Committee to support any number of missionaries that might offer; and it appears in the same number of the Spirit of Missions, that publishes a deficit of $4500 in the receipts for domestic purposes, as compared with the expenditures.—Boreas must "know as well as we," that if the Domestic Committee were in their senses, the joint resolution must have been intended, as Libonotos represented it, for the sole benefit of the foreign department. And so the "point" of the sentence, which seems to have frightened him so much, falls as fatally as ever. The Domestic Committee want means wherewith to pay missionaries; the Foreign Committee want missionaries whereon to bestow means.

But a word more on this text. Randolph, in the Diocese of Tennessee, was a vacant station. Since the Episcopal visitation in October last, the prospects there have continued to brighten. A fairer field for labor was never opened. After several abortive efforts, a minister was obtained, and nominated by the Bishop to the Committee. The nomination was laid on the table; and the name of the place, which had always figured on the list of stations, forthwith disappeared therefrom. We make no complaint, because we suppose the operations of the Committee to be crippled for want of means. But if they are *not* crippled—if the joint resolution was at all intended for their benefit—if they are indeed ready to support any number of missionaries that may offer, I hereby require Boreas to offer the shadow of justification for their conduct, or reconcile it with the most obvious dictates of duty, courtesy, or common sense.

4. "The excess of receipts for the week referred to, by the foreign department, included a donation of $1500 by the American Tract Society. On such partial views he builds his argument, and draws the master-notes of his appeal!" Now Boreas must know as well as we, that these acknowledgments were selected from among others equally to the purpose, only as the most recent, and coming most conveniently to hand; and that if every dollar had come from the voluntary association, the argument would not be at all affected. But since he will to this child's play, we must needs follow him. Well then; I subtract 1500 from 2583, and the remainder is 1083. The receipts for domestic purposes were $361; there is still an excess of nearly three to one. On such partial views he builds his argument, and draws the master-notes of his reply! "I thank thee, Jew! for teaching me that word!"

5. "The bearing of all he has said is, to induce the belief that while the receipts for foreign missions are overflowing, those for domestic purposes are scanty and inadequate." Certainly, that is the bearing of what the Committee and Libonotos agree in declaring; but he proceeds to rebut our united testimony with a statement gathered, as he informs us, from the report of the Board, that the receipts of the foreign department have been $28,000, and those of the domestic, $41,000. But my copy of the report says no such thing. I find the aggregate receipts of the Domestic Committee, including interest on the permanent fund, and on temporary loans, stated at $22,662 82; a very little more than half the estimate of Boreas; and the excess of receipts by the foreign department is not very far from one-third. He includes in his reckoning the contributions for Bishop Kemper's College. I wonder he did not call on Professor McVickar for the estimated value of the books presented to the General Seminary! We have in successful operation in this town of Columbia a Protestant Episcopal Female Institute. I offer the $12,000 which we have raised for that object to the service of Boreas, to make his next array of figures more formidable.

But a word more. What proportion OUGHT to exist between the domestic and the foreign effort of the Protestant Episcopal Church in these states? I require him to fix this proportion before he again raises his hands in horror at the expression *morbid zeal*. Furthermore, I point to the declaration of the Foreign Committee, (page 107 of the report,) that during the last two months the rate of contribution had doubled—that they were ready to act on the resolution to support any number of missionaries—and that they "believe there would be no want of funds;" I point to the receipts for the last month, $6384, and $2033; and I point to the late dolorous appeal of the Domestic Secretary; and I ask, have not the predictions of Libonotos been fulfilled about the progressive evil?

6. "On the other hand, the diocesan societies provide largely for home wants, and vast amounts are annually appropriated by parochial collections, and by individuals, for the advancement of the Church in their own neighborhoods." Sir, I desire no more complete surrender of the cause. Boreas must be sadly out of breath, when he flies to such expedients to inflate his lungs! Not satisfied with Kemper College, and the Female Institute to boot, he must pile on his imaginary heap of missionary bounty all that individual Churchmen pay for their personal privileges—yea, even the dollars which worldlings and infidels may contribute to the erection of a church to enhance the value of their property, or give architectural grace to the village which they inhabit! I remark, by the way—but not as at all important to the argument in hand—that a bishop's jurisdiction is the smallest ecclesiastical integer; and nothing but the vast extent and enormous suffering of some of our dioceses has given birth to the mistaken application of the term *missionary* to intra-diocesan effort. But concede all this preposterous demand, and what does Boreas gain for his cause? Is it the efficacy of such considerations to disprove the necessity of domestic exertion—to hush the clamor of thousands famishing for the bread of life, supplying the destitute, and converting the perishing? If not, the inference is irresistible, that our foreign missionary operations are a misapplication of means; the inference that the zeal which sustains and extends these operations is a mistaken and a morbid zeal, and the arrangements which stimulate and pamper that zeal are erroneous and lamentable arrangements.

7. "Libonotos says that the heathen are actually obtaining the larger share of our bounty.—Shame on the Church, if this be true! Be it known, that of the 800 or 900 clergy of the Church, ten—yes, ten, are abroad!" We admonish Boreas to walk warily, lest he stumble into the woful absurdities of his fellow-advocate, who assumed the *lucus a non lucendo* signature of "Facts." But a thought strikes us, which induces us to ask pardon for possible blunder in the above admonition; Boreas makes such a splore about facts, and professes to be so intimately acquainted with the regions where facts reside, and seems so much miffed at the idea that any body should have "the coolness and assurance to disregard facts," that we begin to think it may be a fact that Facts and Boreas are identical, and that my worthy opponent may almost answer Mrs. Malaprop's description of Cerberus—three gentlemen at once. If so, we trust his good nature will pardon the unconscious incivility, making due allowances for the bearishness of the backwoods; and in this confidence we are encouraged by the tone assumed in this communication, showing that he is not a person to expect folks to complain of being visited too roughly, or to require that

> ——— softly sweet
> Favonius blow still softer, or be chid.

I am fortunate in an opponent neither mealy-mouthed nor thin-skinned.

But while I descant on his patience, Mr. Editor, perhaps I am exhausting yours. To return to the text. Be it known, that Libonotos never said that the *heathen* were obtaining the larger share of the missionary bounty; he knows that they are actually obtaining the lesser share of the foreign missionary appropriations! Be it known, that nearly thirty missionaries are abroad; and if of these only ten are clergymen, it is no better for the cause of the Gospel, or for the cause of foreign missions. Be it known to Boreas, that if there were actually only ten missionaries abroad, it would only be so much the worse for his cause: the misapplication of means would be so much the more enormous and reprehensible. Be it known to him, finally, that the bounty of the Church to strangers—chiefly to foreign Christians—does exceed the missionary provision for her own children, in the ratio of 28,000 to 22,000. But let him not say, Shame on the Church! He should speak more reverently of his venerable mother. Let him rather say,—Shame on the system that has placed her in such an awkward attitude, and on the prejudice that advocates that system!

8. "I conclude with one fact, which demolishes all the principal breastworks of Libonotos." Here comes the great gun, lumbering in the rear, that is to blow my argument to atoms. I have only to put on a stout countenance, and compose myself to die with decency—mindful, meanwhile, of the venerable adage—

> Great actions are not always true sons
> Of great and mighty resolutions!

"The tabular view of the sources from which missionary contribution has been received this year, which is annexed to the report of the Board, will show that those parishes, generally, which have given at all to foreign objects, have given doubly [?] to domestic missions; and that those which have neglected the foreign field have most certainly neglected the domestic field also. We refer Libonotos to the paper, and leave him to form his own conclusions." I beg pardon; the reference is not worth the trouble. The theory pronounced to be popular, because pretty and paradoxical, and which this wonderful fact is alleged to prop up, is the theory that the setting forth of the claims of foreign missions, as such, promotes the cause of domestic missions. Many parishes, says Boreas, have given nothing to either object; the more shame for them, say I, if they have the ability. But many other parishes, says Boreas, which give liberally to one department, also give liberally to the other; the more shame, say I, on the system which perverts the missionary spirit where it does exist, and devotes what might send eighty or a hundred heralds of the Cross into our own suffering land, to the support of six among foreign Christians, and four among the heathen. It is as if a man should suffer his own creditors to starve, while he is toiling night and day with the laudable endeavor to discharge the national debt! Well; I believe I am not quite killed at last. The blow was given with great good will, to be sure, but I see nothing prostrate but the dealer of it. He has hit the air so hard, that down he goes himself:

> ——— Vires in ventum effudit, et ultro
> Ipse gravis, graviterque ad terram pondere vasto
> Concidit: ut quondam cava concidit, aut Erymantho,
> Aut Ida in magna, radicibus eruta pinus!

How the "one fact" paraded with such a flourish of trumpets can at all reinforce the assaulted theory, my dim faculties are entirely unable to conceive; unless it is intended to argue that mere juxtaposition in time and place implies causality—that one star rises above the horizon because its neighbor does; and that you, Mr. Editor, go to church on Sundays because Boreas does. If *that* is the argument, I intend to appropriate it! and prove therefrom that it is the love of domestic missions that makes one send his dollar to China. So much for the tremendous fact, formidable as the huge cannon of the Dardanelles, that was to send the ghost of Libonotos howling to the shades!

I have fulfilled the conditions of the challenge. I have commented fairly and honestly, without garbling or evasion, on all the texts submitted for my next communication, and endeavored, as a faithful commentator should, *ex fumo dare lucem*. And now, Mr. Editor, there are some things suggested by his article, which I wish to submit to his consideration, leaving him free to pen a homily on them or not.

His spirit, he says, is as deeply stirred as mine, at the remembrance of the spiritual destitution of our country. This is encouraging; we began to have hopes of him; but, alack! he "happens to remember that the picture of destitution is always too highly colored;" oil is thrown on the troubled waters, and the deep stirrings of his spirit subside. The Macedonian cry startles him for a moment; but he happens to remember that much of it is wolf! wolf! when there is no wolf. Now I beg leave to suggest, that since he will not accept the representations of others, it would be proper to establish the right to have an opinion of his own; which right he must pardon me for questioning, until he has gathered something to build it upon by personal observation. Let him leave the gardens of Zion, and wander into her wilds; let him count the unbaptized heathen who dwell within her pale; let him behold flocks where there is no pastor; and congregations where there is no assembly, and cities where there is no sabbath. Let him see his brethren worshipping in taverns, and hear them counting the weary months to the next Episcopal visitation, their annual opportunity, if they have a bishop, to hear the word, and approach the altar of their GOD! I, Sir, have seen, and heard, and *suffered*, all this; let him only behold it, and my word for it, when his voice is next raised its burden will be the call of Nehemiah—"Come, and let us build up the walls of Jerusalem, that we be no more a reproach!"

At one moment, so enormous in his eyes is the foreign missionary provision, if his language is at all relevant to his argument, that if withdrawn or diminished the whole "heathen world will go down to perdition;" at the next, the mountain dwindles to a molehill, after producing its mouse, and Libonotos endures a torrent of objurgation for making such an uproar about only ten clergymen laboring where the Gospel is not preached. The foreign effort is paltry or prodigious, according to the different phases of his fancy; but the labors of the other department have always an Herculean aspect. After a paragraph of vast admiration, he exclaims, "What can Libonotos reasonably expect more than this?" Reasonably expect! I am at a loss for words to express my astonishment at the obliquity of moral vision manifested by such an appeal as this.

Sir, we make it our boast that our country is a Christian country, and our people a Christian people. Alas! would that we could present a more rational claim to the proudest title that a nation may challenge. We are a people fond of calculating majorities. I point not now to the waste places of the west,—but take the most religious community that you can mention, and set the number of those who profess to be Christians against the number of those who refuse to name the name, and what will be the result? If there is any thing that more than others shocks and confounds the mind seriously impressed with the truth of heaven, it is the reflection which I have placed before you. I look abroad over the earth in search of the objects of Christian commiseration; I survey regions where the mists of superstition and idolatry lie heavy and gross, and strain my vision to catch through the palpable obscure the faint light of the lonely missionary; I see the child turn out the parent to perish with hunger, and the mother cast her infant into the jaws of the crocodile; I pass in imagination through the desert strewed with bones to the shrine of Juggernaut,—and hear the uproar of the deluded multitude, and see the vast assemblage shaken to and fro like the forest in a stormy wind, as the idol monster issues from his den over a path of self-immolated victims prostrate beneath his chariot wheels,—and this picture of wo, however horrible, is not so sickening to the heart, as the sober and honest contemplation of the religious darkness of this Christian country. The cloud that overhangs the heathen world was spread by a providence to us inscrutable. There the mountains are all untrodden by the feet of the messengers of joy and peace; no proclamation has been published to make straight in those deserts the highway of our GOD; in that Galilee of the nations, no voice has commanded "Let there be light!" among a people sitting in darkness, and dwelling in the land of the shadow of death. But that here, in this land favored of Heaven; that here, where the means are bestowed by Providence, and the institutions planted, and the instruments fashioned, and the agents commissioned; that *here* there should be thousands unbaptized, and therefore heathen, and myriads who forfeit their baptismal privileges, and are therefore lost, not through their own neglect only, but through neglect in other quarters answerable for their perdition—so that notwithstanding all the benefits with which GOD has blessed us, we are in a condition to borrow the solace given the despairing prophet, that among the chosen people there were yet seven thousand who bowed not the knee to Baal,—this, Sir, is an awful thought, which the Christian patriot cannot entertain without shuddering and amazement. And I am called upon by a Churchman, to see the banner of Zion erected, and her gates unfolded, and her province defined, and her servants marshalled for action unhurt by persecution, uncrippled by poverty, unlacerated by contention, unwasted by false doctrine, unparalyzed by spiritual torpor, without one obstacle, and with every incentive to exertion. I am called upon to survey the desolations which she plants not, and to measure the means which she dispenses not, and to count the spiritually hungry whom she feeds not, and the naked whom she clothes not, and the sick and afflicted whom she visits not—to hear her trumpet give an uncertain sound, and to see her servants running to and fro in the highways and hedges, instead of bringing those who are bidden to the marriage—and I am asked, "What can you reasonably expect more than this?" Sir, what we may reasonably expect is contained in the admonition to the Church of Sardis. "Be watchful, and strengthen the things which remain, that are ready to die; remember how thou hast received and heard, and hold fast, and repent. If therefore, thou shalt not watch, behold, I will come upon thee as a thief, and thou shalt not know what hour I will come."

I hasten to a conclusion—conscious that I have already drawn too largely on your indulgence. Boreas gives me, with great solemnity, the novel and interesting information, that there *is* an argument on his side which is irresistible; but he refrains from discharging it, unwilling, perhaps, to hurt an adversary presumed to be already prostrate. He holds it over me *in terrorem;* like Milton's Death,

> ——— triumphant Boreas, his dart
> Shakes, but delays to strike!

But, Sir, before I surrender my purse, I should like to know whether the pistol is loaded, or only a popgun. He says, that when I give the signal, he will let fall the *coup de grace*. I am ready. But there is something in the way in which this *lethalis arundo* is threatened and withheld—this "willing to wound, and yet afraid to strike"—that awakens suspicion, and induces me meekly to insinuate that I desire to be used up fairly and genteelly; let us have no stratagems, and stabs in the back. To avoid the risk of such discredit to him and opprobrium to myself, I shall state succinctly the grounds which I occupy. 1. For the holy Catholic Church, the field of missions is the world. 2. It is the duty of every particular Church to labor where circumstances of language, position, &c., may insure the most effectual application of means, and offer the most rational prospect of success. 3. It is the primary and pressing duty of that branch of the one Catholic and Apostolic Church, called the Protestant Episcopal Church in the United States of America, to feed the souls within her own pale, and supply the spiritual necessities of the vast province especially allotted to her by the providence of GOD. 4. All foreign effort should not be forbidden or [considered] impracticable under her missionary arrangements; spirits will sometimes arise in her bosom, fitted by natural gifts and moved by a spontaneous impulse to serve their Master among the heathen; and such spirits should not be chained reluctantly to the oar of domestic toil. 5. All steam operations—all regular and systematic efforts to kindle and inflame a foreign spirit among the scanty band who minister at her altars, and to extort foreign contribution from her few, scattered, and suffering children, are in her circumstances to be deprecated and discountenanced. 6. The zeal for foreign missions is a morbid zeal, the evil is a progressive evil, and the arrangements are absurd and lamentable arrangements. Here I take my stand; and he may fire away from his masked battery as furiously as he pleases. But let him not put feeble reasoning and abhorred sentiments into the mouth of his opponent, and fall to belaboring a man of straw, instead of the real Libonotos. I will not retort his compliment of *vox et præterea nihil*, by saying that the blasts of Boreas "pass by me as the idle wind, which I regard not;" but this I can say without violation of courtesy—that he must better sustain his character of *creber procellis*, he must blow harder, even till he "crack his cheeks," before he can shake a single battlement of the structure, which, with more valor than discretion, he has sallied forth to assail.

LIBONOTOS.

Post-scriptum.—I cannot refrain from adding the following pregnant sentences from the Episcopal Address to the Convention of New-York. The whole passage is well worthy attention, and will be found at page twenty-eight of the journal. Certes, if I ride a hobby-horse, I cannot desire more respectable company to keep me in countenance. "It has long been an argument conclusive to many minds in favor of foreign and other extensive and connected missionary operations of the Church, that those having a bearing more immediately at home, so far from being impeded, are thereby aided and facilitated. I am sorry to say that this has not been the case with us." "There is, doubtless, in the Church, a store of sound discrimination, and of that knowledge which should always direct and control the Christian's zeal, which will bring the streams of Christian action into their proper channels, and give to all its due degree of force and influence." Such sentiments are worthy of the honored source from which they emanate, and inspire refreshing hopes of the happy consummation to which they refer.

Columbia, July 25.

THE CHURCHMAN.

SATURDAY, AUGUST 19, 1837.

PHILO-KENTUCKY.—We have received a communication from Philo-Kentucky, contradicting and commenting upon a recent statement in the Episcopal Recorder in regard to the publication and distribution of the Journals of the Kentucky Convention. According to our correspondent, the number of journals published by the late Convention (one thousand, according to the Episcopal Recorder) was the same which has been published before, and so far from two hundred being assigned to the clergy, and eight hundred for gratuitous and general distribution, (which leaves not even one to the Convention for future reference,) the usual number was reserved for the use of the Diocese, and the remainder, being three-fourths of the whole, were ordered to be sold for the benefit of its impoverished finances. We give merely the substance of our correspondent's statement on this point, deeming it improper to publish his further remarks in connexion with affairs which have been notified as subjects of judicial investigation.

The following digression, however, to another topic, written in the same amusing and characteristic vein, we take pleasure in inserting. The writer is speaking of the Episcopal Recorder:—

"But *one* thing in his soft critique has relaxed my gravity a little. If I remember rightly, he was in ecstasies awhile ago with the lucubrations of a Peter Monk, who seemed no devout admirer of Episcopal Vetos. And yet, here he is, in the very 'spirit and power' of Cæsariensis, the redoubtable Veto champion, taking a Convention to task for gross deficiency in *order* and *decorum*, because, forsooth, not having the fear of an ecclesiastical dignitary before their eyes, they presume to tell the world what they have done with him. Assuredly, Cæsariensis will be delighted beyond measure to find the editor of the Recorder on his side, whom, as well as your humble servant, he a short time since believed a firm advocate of that unorthodox notion, that Conventions, and not 'spiritual princes,' have the sovereign authority in dioceses. But probably he had been reading the Constitution of the Kentucky Church, and *there* found that Veto, which, with 'unusual' accuracy, he declared existing only in that, *to him*, sour and unpropitious soil, Vermont. This, no question, was enough for *his* church democracy. He saw at once the beauty and propriety of Vetos, and the poor Kentucky Convention dwindled to as petty insignificance as a synod before Papal majesty. I wish him joy of his conversion."

One further remark of our correspondent we will venture to add, as worthy to be pondered by those who have inconsiderately blamed the Kentucky Convention for the publication of the charges and specifications in their journal. "In all probability," he says, "had the Kentucky Convention presented Bishop Smith and suppressed the reasons, the public would have been edified with sundry learned comments on *its timidity from conscious wrong doing, or its Jesuitical secrecy and cunning*."

WESLEY AND THE LITURGY.—A correspondent informs us that he has often mentioned to those who officiate in the desks of Methodist churches, that their founder, John Wesley, had adopted a liturgy grounded on our own, and sent it to *this country* for general use. This statement having been questioned even by their preachers, our correspondent, in order to place the matter beyond dispute, refers to the letter which Mr Wesley subscribed and published, dated, Bristol, September 10, 1784, to Messrs. Coke & Asbury, *superintendents*, (as he designates them.) In this letter Mr. Wesley says, "I have prepared a liturgy little differing from that of the Church of England, (I think the *best constituted* national Church in the world,) which I advise *all* the travelling preachers to use on the Lord's day, *in all the congregations*, reading the litany only on Wednesdays and Fridays."

This letter our correspondent does not remember to have seen in Mr. Wesley's works, but it may be found, he says, in many Methodist publications of that day, and particularly in John Wesley's Magazine, vol. viii.—p. 603 of Arminian Magazine. As it is now brought forward in a Christian-like temper, it will have the effect, he hopes, to show how highly our service was valued by one whom a numerous denomination esteem as a father.

Stories from Real Life, designed to teach true independence and domestic economy, Part iii. The Harcourts. New York: S. Colman.

This is a worthy continuation of the admirable sketches so auspiciously commenced in the well-known and deservedly popular tract, entitled, "Three Experiments of Living." It speaks well for the taste of the reading community and augurs well for the future, that works like these, so true to nature, so full of lessons of practical wisdom and plain common sense, are sought after in preference to imported novels, abounding in descriptions foreign to our manners, customs, and modes of thinking; and which serve chiefly to corrupt the taste, blunt the moral sense, and deprave the mind. The design of the present number of the work, for it has now assumed the shape of a monthly periodical, may be learned from the following remarks in the introduction. "We need domestic retrenchment and reform in all the departments of home. If we cultivate intellectual refinement and true independence our tastes will become simple, and the glitter of fashion will have no power to attract us. In less spacious mansions, by more judicious household arrangements, and when our daughters are taught to be useful, there will be more home comfort, more hearthside happiness. We need a reformation, and the present time is favorable for commencing one. We should all learn wisdom from the distress now prevailing. If our men become convinced there was more honor and safety in their forefathers' mode of transacting business; if our females become ashamed of their folly in making our parlors 'show rooms' for the upholsterer, the cabinet-maker, and the importer of fancy articles; if we are forced to acknowledge our criminal oversight in making our sons spendthrifts and our daughters *walking advertisements of the fashions;* then the pressure of which we complain, though so hard to bear now, will become a source of grateful feeling in the retrospect: for its result will then be a safe and speedy return to American feelings, republican simplicity, and honest independence." We commend this little work to our readers as not inferior in interest to any which have preceded it.

The Juvenile Singing School. By LOWELL MASON and G. J. WEBB, Professors in the Boston Academy of Music. New York: Gould & Newman.

The design of this work is to furnish such a collection of songs as is wanted for juvenile classes and singing schools, or for common schools and academies where music is made a regular study, or where singing has been introduced. Some of the melodies are original and others selected, constituting a very great variety. The songs are adapted to the different ages and circumstances of children and youth, and it is believed that in every instance the language is not only unexceptionable but of good moral tendency. To parents, teachers, and pupils, who are fond of innocent songs, this little work will prove very acceptable.

> "This world is all a mighty *choir*,
> And we the *instruments* therein,
> The voice of music doth inspire,
> And at the signal we begin.
> The lords and great ones lead the *choir*,
> Both *tune* and *time* themselves select,
> And at their nod we *strike the wire*,
> And play, now more, now less correct."

NEW HAMPSHIRE.—We have received the Journal of the Convention of the Protestant Episcopal Church, in the State of New Hampshire, which was held in St. Andrew's Church, Hopkinton, on the 28th June. The clergy present were the Rev. Dr. Burroughs of Portsmouth, and the Rev. Messrs. M. B. Chase of Hopkinton, J. B. Howe of Claremont, and P. S. Ten Broeck of Concord. The sermon was preached by the Rev. Dr. Burroughs, who, assisted by the Rev. Carlton Chase of Vermont, administered the communion. St. Paul's Church, Concord, was received into union. The number of families attached to the Church in New Hampshire is 225, communicants 286, baptisms 77, and confirmations 26. The following is a list of the Standing Committee and Delegates to General Convention.

STANDING COMMITTEE FOR ENSUING YEAR.

Rev. Charles Burroughs, D. D., of Portsmouth.
Rev. Moses B. Chase, of Hopkinton.
Gen. Timothy Upham, of Portsmouth.
Edward Cutts, Esq., do.
Col. Samuel E. Watson, do.

DELEGATES TO THE NEXT GENERAL CONVENTION.

Clerical.

Rev. Charles Burroughs, D. D., of Portsmouth.
Rev. Moses B. Chase, of Hopkinton.
Rev. James B. Howe, of Claremont, and
Rev. Petrus S. Ten Broeck, of Concord.

Lay Delegates.

Col. Joshua W. Pierce, of Somersworth.
Isaac Hubbard, Esq., of Claremont.
Hon. Horace Chase, of Hopkinton, and
John Whipple, Esq., of Concord.

BISHOP CHASE.—We are sorry to learn that Bishop Chase met with a severe accident on his return from his northern visitation. In a letter to a friend, he says, "I have just returned from my northern tour with broken ribs, occasioned by the upsetting of my carriage. Let this and the pain I suffer apologize for this short and hasty letter." At the time of the accident, the Bishop was distant about a day's journey from home, to which he was conveyed before medical aid could be procured. He is said to be convalescent.

REVIEW OF THE LIFE OF JEFFERSON.—A correspondent of the National Gazette, speaking of the leading article in the New York Review of March last, says, "It is written with extraordinary strength and elegance; the criticisms are clearly and fairly stated, the argument conducted with equal force and candor, and sustained by the most satisfactory evidence. The style and tone are those of a scholar and gentleman."

NEW YORK REVIEW.—We are pleased to see that all the papers of our Church, with scarcely an exception, have expressed themselves in kind and favorable terms in regard to the New York Review. The prospect of its continuance gives great and general satisfaction; and we are confident that nothing more is wanting to insure its success, than an ample subscription list.—Let all who wish to encourage the enterprise send in their names to the publishers.

The Rev. Ashbel Steele having taken letters dismissory from the Bishop of Connecticut to the Right Rev. Bishop Kemper, Missionary Bishop, and been received by him, has changed his canonical residence accordingly.

The Rev. Anthony Ten Broeck has received and accepted a call to the parish of St. Anna's Church, Fishkill Landing, Dutchess county.

HENGSTENBERG'S CHRISTOLOGY. — We understand that the second volume of this valuable work is now in press, and will shortly be published.

VISITATION OF THE ASSISTANT BISHOP OF VIRGINIA.

(*Continued from No.* 21.)

The services of the fast day being over, and leave being taken of the old and venerable church mentioned in the last communication, the next appointment was at Lancaster Courthouse, where the Bishop preached to a crowded house, on Saturday, the 24th ult. On Sunday morning he preached at White Chapel to a full and attentive audience, when four persons were confirmed and the communion administered. White Chapel may be called a part of one of our old substantial churches which was originally in the form of a cross. Some years since it was repaired, when the two arms of the cross were cut off, and it is now an oblong building. It is regretted by some that this change was made, as the house is sometimes too small for the congregation which assembles. The old font and the tables of the law retain their station, and the ancient drapery of the pulpit, though faded and rusty by age, is still entire and good. There are some large tombstones around this house, and on them the name most frequently to be seen is that of Ball, in which the reader will recognise that of the ancestor of Mrs. Washington, the mother of General Washington.

The next appointment of the Bishop was at Westmoreland Courthouse, where he preached to a small congregation, on Tuesday, the 27th, and on the evening of that day proceeded to the neighborhood of Oak Grove, in the same county, where he preached on Wednesday to a good congregation in the Methodist meeting-house. In passing on to this appointment the road lies by the ruins of one of the old churches, called Pope's Creek Church, a large square building. It was very near this church that General Washington was born, it was in this church that he was baptized, and here it was that he received those early impressions of religion which were never effaced, but grew with his growth and strengthened with his strength, the proofs of which have been so abundantly furnished in "the Religious Opinions and Character of Washington," by the Rev. Mr. McGuire, a work recently published, and for which the writer deserves the thanks of every friend of Washington, of religion, and our country. We have said that this church is now in ruins. About twenty-five years since the present Assistant Bishop, then a deacon, remembers to have been in it with the Rev. Mr. Norris, an early and beloved associate in the ministry, at which time it was beginning to decay in the roof, but there was a large congregation and twenty-eight children were brought forward for baptism. It was the first service that had been performed in it for a long time, and since that period it continued to decay until some years since it was set fire to in order to prevent any injury from the falling of the roof to the cattle which occasionally sought shelter therein. Various causes led to the downfall of the Church in this neighborhood, and so few are the families near the ruins, that the effort at raising a congregation or rebuilding the house would be useless. It is hoped, however, that in a short time regular service will commence in the neighborhood of Oak Grove, where some interesting families are collected, who may form the nucleus of a respectable and permanent congregation.

In passing from Oak Grove to King George, where the next appointment was made, the traveller may see immediately on the road the last vestiges of another old church, called Round Hill Church. A few broken bricks and a little elevation made by the mouldered ruins, are all that declare, "Here once stood a church of the living GOD."

On Thursday and Friday service was performed in St. Paul's, King George county, by the Bishop on the morning of each day, and in the afternoon by Mr. Nelson and Mr. Friend. Confirmation was administered to two persons. and three children were baptized. The communion was also administered. Something concerning this building is worthy of notice About twenty-five years ago, when the Rev. Mr. Norris and Mr. Meade visited this region, as was mentioned above, St. Paul's Church was in ruins. The roof seemed ready to fall in; not a window, door, pew, or timber remained below. Nevertheless, notice was given that they would preach in it. A rude temporary pulpit or stand was raised at one corner of the cross. On the night before the meeting a heavy rain had fallen, and the water was in small pools here and there about the floor, so that it was difficult to find a dry spot on which the attendants might stand. Such was its condition twenty-five years since, and thus did it continue for some years after, until the legislature granted leave to the citizens of the county to convert it into an academy. This was done, and for some time it was used conjointly as a seminary of learning and a place of preaching. At length the seminary being utterly neglected, and the house useless for purposes of education, and inconvenient for public worship, the neighbors petitioned the legislature to restore it to its rightful owners, and original purposes; which, being done, it was converted back again into a temple of God, one part of it being divided into three small rooms for the residence of the minister, and the other part, being three-fourths of the whole house, being handsomely fitted up for public worship, it is now one of the most convenient and delightful places of worship in Virginia.

On Saturday, the 1st of July, the appointment was at King George Courthouse. It was soon discovered that the court-house would hold but a small portion of those who assembled on that day. A beautiful grove of locust-trees at the door of the house afforded a pleasant shade, and the green grass underneath them a good floor, on which as many chairs and benches as could be collected were placed for the ladies, while most of the gentlemen stood during the whole of the afternoon. On the following day, the sabbath, the services were renewed at Lamb's Creek Church, in the upper end of King George county. The house was full. The Bishop preached in the morning and baptized two children. The Rev. Mr. Friend preached in the afternoon. This is one of the old substantial brick churches and is in good repair. A disposition was recently manifested to claim it as private property, and an effort made to dispose of it as such, but the good sense, correct feeling, and prudent conduct of the community in general and of the friends of the Church prevailed against it.

The fourth and fifth of July were spent by the Bishop and several of the brethren in Fredericksburg, where services were performed twice each day. The congregations were considerable, and the utmost order seemed to pervade the town on that occasion, which is too often characterized by excessive festivity.

On Friday the service was at old Aquia Church, in Stafford county, where the Bishop preached to a very considerable congregation, Mr. Francis McGuire performing the service. Five children were baptized on this occasion.—The church at Aquia is a large and venerable building after the figure of the cross, and situated on a high and commanding eminence, a few hundred yards from the main road. It was built in the year 1761. The date of its erection and the names of the minister and vestry are to be seen in large letters on a pannel in the gallery. In the same gallery may be seen a large flight of stairs leading up to the loft of the house, from which is an extensive view of the country around and of the Potomac. This church after having been deserted for a long time, was well repaired about ten or twelve years ago, and occupied for a short time by the Rev. Mr. Preston. Since his leaving it, there have been but few ministrations of religion within its sacred walls, though there are still some families around who would gladly welcome a minister of our Church, and who still fondly cherish the hope of better times. It was a melancholy sight to behold the vacant space around the house, which in days of old was filled with horses and carriages, and footmen, now overgrown with trees, and bushes, and the limbs of the green cedars, not only casting their shades but resting their branches upon the walls and the windows, and giving an air of pensiveness and gloom to the whole interior.

Not many miles distant from this may be seen the noble walls and decaying roof of old Potomac Church, one of the largest of the old churches. It is not known at what period the ministrations of religion ceased in this spacious building. It was occupied by the soldiers during the last war, and has since been used as the habitation of silkworms, though it is believed that they also have deserted it—that is, have been removed—and it is now in all human probability left to itself and will follow the example of many others whose very site can scarcely be recognised.

On Friday, the Bishop accompanied by Mr. Francis McGuire proceeded to Dumfries, where he met the Rev. Mr. Scull, who had officiated there the preceding day. The Bishop preached in the morning, and administered confirmation to two persons. The old court-house at this place has been converted into a very comfortable place of worship, and is the joint property of Episcopalians and Baptists. But few of the former remain in this once busy but now dilapidated and almost deserted village, "Sic transit gloria mundi."—*Southern Churchman.*

(*To be continued.*)

EXTRACTS FROM THE JOURNAL OF THE CONVENTION OF THE DIOCESE OF DELAWARE.

Milford, June 3, 1837.

This being the day constitutionally appointed for the annual meeting of the Convention of the Protestant Episcopal Church of the Diocese of Delaware—The Right Rev. H. U. Onderdonk, D. D., acting provisionally as Bishop of the Diocese with several clergymen and lay delagates assembled in Christ Church, Milford, at 9 o'clock in the morning.

The Bishop having taken the chair,

On motion, the Rev. C. Chambers was appointed Secretary pro tem.

The following clergy entitled to seats in the Convention answered to their names and took their seats—

Right Rev. H. U. Onderdonk, D. D.,
Rev. H. Adams,
Rev. C. Chambers,
Rev. R. S. Mason, D. D.,
Rev. W. Peck,
Rev. S. W. Presstman.

Also, the following lay delegates, viz.

Messrs. Edward Williams, Benjamin Burton, John Gibbons, M. D., Samuel G. Calahan, John M. Smith, Joshua E. Driver, John R. Draper, James B. Jester, Jacob Raymond.

On motion,

Resolved, That the Convention now go into the election of a Secretary.

On balloting and counting the votes given, the Rev. H. Adams was declared elected.

On motion,

Resolved, That clergymen of the Protestant Episcopal Church not members of this Convention, being present, be invited to attend its sittings.

The following clergymen took their seats accordingly—

The Rev. A. T. M'Callum, of New York.
The Rev. Mr. Kingsbury, of New York.

The Right Rev. Bishop Onderdonk then read the following—

ADDRESS.

Brethren—the Clerical and the Lay Members of this Convention,—Since we last assembled, it has pleased Almighty God to remove from this world the venerable father in Christ who for several years had been the ecclesiastical head of this Diocese. Although this honor and charge were conferred on him at a very advanced period of his life, when his infirmities disabled him from much active duty, he performed for you some offices of this kind; besides giving you the general superintendence that required no personal labor. He has left to our whole Church the legacy of a bright example; and it behooves us all to emulate his virtues in private life, his piety as a Christian, and his fidelity in all his public relations.

As required by the 7th canon of 1835, I lay before you a statement of the affairs of this Diocese, as coming under my cognizance since the last Convention.

On Saturday, June 11th, I consecrated Grace Church, Brandywine Hundred, and preached on the occasion. This is a small building, formerly used as a school-house, but now neatly fitted and arranged for our services.

During my visitation of the southern portion of the Diocese last spring, the weather, which was very tempestuous, prevented my discharging Episcopal duties in some of the parishes; many of the persons ready for confirmation not being able to attend. I requested therefore the Right Rev. Bishop Stone to supply, at such time as might be convenient to him, this defect in any of the parishes of Rev. Mr. Chambers. To this request he very kindly acceded, and on Sunday, August 21, he confirmed seventeen persons at Laurel, and four at Seaford; both which congregations were formerly under his pastoral care.

On Sunday, October 9, I preached in Immanuel Church, Newcastle, and confirmed twelve persons. In the evening I preached in St. Andrew's Church, Wilmington.

On Sunday, April 16, I preached in Trinity Chapel, Wilmington, and confirmed twenty-two persons. The same evening, I preached in St. Andrew's Church and confirmed twelve persons.

On Sunday, May 14, I preached in St. James' Church, Stanton, in the morning; and administered the holy communion, in the oratory of Newark College, in the afternoon; and in Trinity Chapel, Wilmington, in the evening. And I embrace this opportunity of commending Newark College to the confidence and patronage of Episcopalians. It already prospers under the administration of its able president, and will no doubt continue to do so more and more. The services of our Church are performed there on Sundays.

On Sunday, May 21, I preached in St. Ann's Church, Middletown, confirmed five persons, and administered the holy communion. In the afternoon, I preached in St. Peter's Church, Smyrna.

The services I am to perform here, while attending the Convention, will be stated in the address as printed.

On Sunday, June 4, I preached in Christ Church, Milford, in the morning, and administered the holy communion. In the afternoon I confirmed there one person.

On the 19th of July, I accepted a letter of dismission to this Diocese, from the Bishop of the Diocese of New York, in favor of the Rev. Richard S. Mason, D. D. Dr. Mason is the president of Newark College. On the 16th of December, I transferred the Rev. Willie Peck from the Diocese of Pennsylvania to this Diocese: Mr. Peck is the rector of St. Peter's Church, Smyrna, and St. Ann's Church, Middletown.

The Rev. William C. Russell has resigned the rectorship of St. Andrew's Church, Wilmington, in consequence of ill health. The Rev. Charles E. Pleasants has resigned the charge of St. Peter's, Lewis, St. Paul's, Georgetown, Prince George's, Dagsborough, and St. George's Chapel.

In November last, the Rev. Henry Lyon Davis, D. D., departed this life.

The Rev. Corry Chambers continues in the service of the Missionary Society of the Diocese. This Society, availing itself of the active and zealous labors of Mr. Chambers, has been the means of resuscitating several congregations in the southern portion of the state, and is worthy of all the patronage that can be given it. Its means being insufficient for the support of a second missionary, application has been made to the Board of Missions of our Church to have Dover and other parts of Kent county made one of its stations: this has been done, and a salary appropriated; but as yet no missionary has been obtained.

It belongs to this Convention to decide on the proposed constitution submitted to the parishes of the Diocese by that of last year. Believing as I do that it is much superior to the former constitution, and as good as any now in force in any branch of our communion, I commend it again to your favorable votes.

Brethren,—We have reason, on the whole, to be thankful to the divine Head of the Church, for the improving condition of this portion of his vineyard. And our best thankfulness is a constant growth in piety and holiness, to the furtherance of which all the external prosperity of Zion is designed to be instrumental. With this remark, which I trust will not be lost on any of us, I commend you to the blessing of God, in your personal and social relations, and as members of this council of this Church.

H. U. Onderdonk.

ELEVENTH ANNUAL REPORT OF THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

In compliance with the seventh article of the constitution, the Executive Committee respectfully offer to the Board of Managers of the General Protestant Episcopal Sunday School Union the following, drawn up agreeably to a resolution of the Committee by the secretary, and adopted, with some amendments, at a meeting held in the city of New York, May 29, 1837, as their eleventh Annual Report.

It affords the Committee pleasure to state, that the institution is still in a prosperous condition. The debt with which it was encumbered, from almost the commencement of the period when it went into operation, having been liquidated, it requires now only a fair proportion of the contributions of the friends of the Church, and their patronage in the purchase of its books, to place it, not only upon a secure but permanent foundation, and make it, by God's blessing, a means of great and continually increasing good to the Church and to society at large.

As the stock of books, especially those for the library, is not yet adequate to the wants of our schools, there will continue to be required a large amount of means every year to enable the Committee to conduct successfully, and to the desired extent, this branch of the business intrusted to them. And, as stated in the last report, no book published by the Union pays for itself within a year from the time it is ready for sale, but all the expenses for which must be defrayed within six months after the contracts for executing it are fulfilled, it must, the Committee think, at once be seen, that unless frequent and generous donations be made in aid of its funds, the institution will soon again be involved in debt, or that the increase to the stock of books will be too gradual, or too small, to answer any important purpose.

DONATIONS.

Though it appears from the Treasurer's Report, that the amount of donations to the Union the present year has not equalled what was received the year previous, the Committee request it may be taken into consideration, that after the resignation of the present Secretary, of the office of Special Agent, they were unable to secure the services of another person to act in that capacity, till about the 1st of February, an interval of four months thus occurring, during which no applications were made for pecuniary aid. Nor could it be expected that the unfavorable change that has taken place in the world within the last few months, in reference to moneyed operations, would be without its effect upon the Union. On the contrary, it has been most seriously felt by the Committee, as it respects orders for books, the amount of collections, and also the payment of debts and pledges. The total of all contributions made to the institution the past year is, $4513 09.

EDITORIAL DEPARTMENT.

With the office of Special Agent, there had hitherto been connected that of Editor. The latter also was resigned by the present Secretary, on the 15th of December last, that being the end of the second volume of the Sunday School Visiter. The offer having been made by three gentlemen to edit the works of the Union gratuitously, was by a resolution of the Committee acceded to, and this department was accordingly intrusted, from the date already mentioned, to the gentlemen who had thus kindly offered their services. With these another gentleman has since been associated.

PERIODICALS.

Of the Sunday School Visiter and Children's Magazine, the same number is published as was reported the preceding year. The Committee would in this, as they did in the last report, solicit the attention of the Board, and through them of the whole Church, to these periodicals. They now bring in a small revenue to the institution. It is thought some means may be devised by which they might in this way be rendered still more profitable. The subscription for each is so small, the need of such publications so apparent, their utility so evident, the Committee on these accounts, as well as that they may be a means of pecuniary profit to the Union, are anxious they should have a more extensive circulation. They believe that some decided action in reference to them on the part of the Board, might conduce very essentially to this desirable end.

(*To be continued.*)

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thirteenth Sunday after Trinity, August 20, Angelica. Tuesday, 22, Hammond's Port, *Steuben county.* Festival of St. Bartholomew, Thursday, August 24, Waterloo, *Seneca county*, ordination, A. M., confirmation, P. M. Saturday, 26, Johnson's Settlement, *Chemung county*, consecration, A. M., confirmation, P. M.

Fourteenth Sunday after Trinity, August 27, Big Flats. 28, Elmira, consecration, A. M., confirmation, P. M. 29, Richford, *Tioga county*, 4 P. M. Friday, September 1, Constantia, *Oswego county.*

Fifteenth Sunday after Trinity, September 3, Sherburne, *Chenango county*, ordination, A. M., confirmation, P. M. 4, Oxford, ordination, A. M., confirmation, P. M. 5, Mount Upton. 6, Otego, *Otsego county.* 7, Delhi, *Delaware county*, ordination, A. M., confirmation, P. M.

Sixteenth Sunday after Trinity, September 10, St. Paul's Church, *Albany.* 11, St. Paul's Church, *Troy.* Wednesday, 13, *Hudson.* 14, Athens, *Greene county.* 15, Catskill. 16, Redhook, *Dutchess county.*

Seventeenth Sunday after Trinity, September 17, A. M., Ulster, *Ulster county*; P. M., Kingston. Tuesday, 19, Hyde Park, *Dutchess county.* 20, Wappinger's Creek. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county.* Saturday, 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Phillipstown, *Putnam county.* 27, Peekskill, *Westchester county.* 28, Haverstraw, *Rockland county.* Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county.* 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York.*

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation, P. M. Tuesday, 17, *Utica*, ordination, A. M., confirmation, P. M. Festival of St. Luke the Evangelist, Wednesday, October 18, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Geneva College.—The Annual Commencement of this institution took place on Wednesday, the 2d instant, and was attended by a larger number than we have often seen. It was very gratifying to see that the Bishop of the Diocese was present, with about twenty of his clergy, among whom it was peculiarly pleasing to see the venerable Dr. Milnor, of New York—a larger number than we ever remember to have seen together in this section of the state. On the evening preceding Commencement, the junior members of college held their exhibition for prize speaking in Trinity Church. These exercises were as creditable to the speakers as they were evidently gratifying to the large assembly in attendance. Among the exercises of Wednesday morning there was a poem pronounced by W. H. C. Hosmer, Esq., a former student of the college, and an oration on the theory of education, by Charles Ayrault, A. B. Both these productions possessed more than an ordinary share of merit, sound sense, and good taste.

The two societies of the college were addressed in a very sensible oration on literary pursuits, by the Hon. S. L. Edwards, of Onondaga county.

There was also an address upon the importance of combining Christian principles with an elevated education, by the Rev. J. C. Rudd, D. D.

Among those who received the honors of the institution, all whose names we do not recollect, having omitted to provide ourselves with them at the time, were the following:—

The degree of A. B. was conferred on W. H. C. Hosmer of Avon.

The degree of A. M. was conferred on Charles Ayrault, John R. Dox, Peter M. Dox, James R. Doolittle, Archibald C. Powell, and William T. Young.

The degree of M. D. was conferred on Dr. Sumner Ely and Dr. D. Higgins.

The honorary degree of A. M. was conferred upon the Rev. P. P. Irving of Geneva, the Rev. Samuel C. Davis, minister of St. Stephen's Church, New Hartford, and upon the Rev. John Woart, rector of Trinity Church, Swedesboro', New Jersey.

The degree of D. D. was conferred upon the Rev. Lewis P. Bayard, rector of St. Clement's Church, New York; and that of LL. D. upon the Hon. S. Nelson, Chief Justice of the Superior Court of this state, and upon the Hon. Samuel Beardsley, Attorney General of the same.

In the afternoon of the same day, the corner-stone of an additional college edifice was laid with appropriate ceremonies, in the presence of a large collection of people. The religious services were performed by the Bishop, and an able address was delivered by the Rev. Dr. Hale, President of the college.

On no former occasion have we witnessed so much encouragement for this institution. The measures now in progress, with a reasonable prospect of being carried forward with success, justify the increasing confidence which the friends of the college perceive to be extended to them.—*(Utica) Gospel Messenger.*

Washington College.—The annual commencement of Washington College, Hartford, was holden at Christ Church, in that city, on Thursday, the 3d instant. On the preceding evening several orations and a poem were delivered at the same place by members of the Junior Class.

The following young gentlemen received the degree of Bachelor of Arts, viz.—John T. Cushing, Boston, Mass.; John Riggs, jun., Derby; James A. Way, Hebron; Sheldon Davis, Derby; William W. Withers, Lancaster county, Penn.; Pliny A. Jewett, New Haven; Ephraim L. Perkins, Bethany; Nathan Strong, Hartford; John Aristaki, Thebes, Greece; George L. Foote, Newtown; and Abner Jackson, Lancaster county, Penn.—12.

The degree of Master of Arts was received in course by the following Alumni of the institution, viz.—Rev. George Washington Nott, William Henry Warner, William Payne, Abel Nichols, Luther Harris Perkins, Henry Perkins, Gurdon Wadsworth Russell, William Bliss Ashley.—8.

The honorary degree of Master of Arts was conferred on the Rev. Lemuel Beach Hull, of Wallingford.

The honorary degree of Doctor of Laws was conferred on the Rev. Samuel Farmar Jarvis, D. D., late Professor of Oriental Language, in the college.

At the annual meeting of the Board of Trustees the Rev. President Totten was appointed Hobart Professor of Belles Lettres and Oratory; Charles Davies, A. M., Seabury Professor of Mathematics and Natural Philosophy; Duncan L. Stewart, A. M., College Professor of Mathematics and Natural Philosophy; and Abner Jackson, A. B., Tutor. The Rev. Professor Jarvis tendered his resignation.

The Rev. Allen C. Morgan, Principal of Cheshire Academy, was elected a Trustee of the college, in the place of the Rev. Dr. Burhans, whose resignation on the ground of his advanced years, was accepted with a vote, expressive of the thanks of the Board, for his interest in the institution and his liberality towards it.

Resolutions were passed, declaring the sense entertained by the Board of the generosity of the late Nathan Warren, Esq., of Troy, N. Y., and of those citizens of Hartford and other places, who have contributed towards the foundation of the Seabury Professorship; the endowment of which, having been completed, in accordance with the provisions of the will of Mr. Warren, the Professorship was at this meeting established.

The thanks of the Board were also given to the Rev. Stephen Jewett, of New Haven, for his munificent donation of $2000 for the establishment of a Scholarship, to be called the Thomas Backus Scholarship, which was accordingly established.—*Chronicle of the Church.*

Sacrilege.—We regret to learn from a communication in the U. S. Gazette, that St. David's Church, Manayunk, which was stripped of its carpeting, drapery, clerical vestments, &c., which have been since replaced by others, was again robbed on Saturday night last. Two Baptist churches in the vicinity of this city have also been robbed, besides others, amounting to eight or ten in number. It is to be hoped that some means will be found to put a stop to such outrages.—*Episcopal Recorder.*

CALENDAR.

AUGUST.

20. Thirteenth Sunday after Trinity.
24. St. Bartholomew.
27. Fourteenth Sunday after Trinity.

SEPTEMBER.

3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.

NOTICES.

STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

The undersigned having resigned his seat in the above Committee, communications for the Committee ought to be forwarded to the President, the Rev. Dr. Berrian, or some other member.

August 19. H. Anthon.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received from Rev. E. B. Kellogg, monthly offerings of Mission Church of Holy Evangelists, N. Y., $1 80. Received from St. Paul's church, Troy, Ohio, by the rector, 1 50. Received from Rev. W. H. Barnewall, D. D., rector of St. Peter's church, Charleston, S. C., balance of $1000 subscribed by congregation of St. Peter's church, for salary of Rev. W. J. Boone, missionary to China, for the year beginning April, 1837, 510; from Miss Hetty Elliott, for China, 20; offerings of St. Peter's church, Charleston, for African Mission, 103 91; for Mrs. Hill's school, Greece, 4 87; for China Mission, 2 62; for Texas, 4; for Persia, 1 25—646 65. Received from Rev. Charles B. Dana, from a member of Christ church, Alexandria, D. C., for African Mission, 35; from Mrs. J. B. Ladd, for same, 1; from Mrs. J. C. Washington, Mount Vernon, for Foreign Missions, 5; from Mrs. R. E. Lee, for Greece, 2 50; Miss Sally Lee, for same, 1; from Mrs. M. M. Foote, for Foreign Missions, 5—49 50. Received from Right Rev. Bishop Meade, for Greek Mission, 50. Received through same, from ladies of King George county, Va., for African Mission, 11 50. Received for Persia, from the seventh class of the Sunday school of Christ church, New York, "as a testimony of the very respectful and affectionate remembrance the class retain of the instructions of the Rev. J. W. Brown, and of the interest they feel in the field of his *choice*," 5.—Total receipts, $765 95.

Charles J. Aldis, Acting Treasurer,
August 15. Bank of America.

DOMESTIC MISSIONS.

Since his report in the Churchman of the 29th July, the Treasurer of the Domestic Committee has received the following donations, viz.

From the Young Men's Missionary and Education Society, by their Treasurer, Mr. G. T. Fox, jun., being half a year's salary for a missionary under Bishop Kemper, supported by that Society, $125; part of the proceeds of the fair at the Female Missionary Society of Grace church, Jamaica, L. I., per their rector the Rev. William L. Johnson, 120; by the hands of William P. Hunter, Esq., Receiving Agent in Savannah, Ga., received from the Rev. S. G. Bragg, rector of Christ church, Macon, collected in that church for Domestic Missions, 50; from a member of St. Luke's church, New York, for Domestic Missions, 25; from the Sunday school of St. Paul's church, Paterson, N. J., to aid in the education of an Indian child at Green Bay, 5; from the Female Missionary Society of St. John's church, Portsmouth, N. H., by their Treasurer, Martha C. Adams, for general purposes, 50; "offerings of the church," from St. John's church, Bridgeport, Conn., for Domestic Missions, 63 85; by the hands of C. J. Aldis, Esq., received from Mrs. Fanny and Susan Beekham, for Domestic Missions, 25; by the same hands, one half of the collections at the monthly missionary meetings of St. Paul's church, Philadelphia, for three months, for general purposes, 13 93; a donation for Domestic Missions, by a physician of Virginia, 5; collection in St. John's church, Canandaigua, N. Y., after a sermon by the Secretary and General Agent, on Thursday evening, July 27, 1837, 30; collection in St. James' church, Batavia, N. Y., after a sermon by the same, on Friday evening, July 28, (including offerings, $3 11,) 35 51; collection in St. Luke's church, Rochester, N. Y., after a sermon by the same, on Sunday evening, July 30, 122 75; individual contributions from members of Grace church, Rochester, N. Y., sent in after sermon, by do., on Sunday afternoon, July 30, 3; offerings of Zion church, McLean, Tompkins co., N. Y., by the hands of the Secretary and General Agent, 2 75; "offerings of the church," from the late missionary station at Lake Winnebago, by the same hands, 4 37; collection in St. John's church, Ithaca, New York, after a sermon by the same, on Wednesday evening, August 2, 1837, 20 39; collection in Christ church, Hudson, New York, after a sermon by the same, on Sunday morning, August 6, 1837, 31 66; collection in St. Luke's church, Athens, N. Y., after sermon by the same, on Sunday afternoon, August 6, 1837, 23 68; from Trinity church, Boston, by the hands of the Rev. Dr. Wainwright, through the Secretary and General Agent, 100; from Mrs. Charles Knap, of Chenango county, N. Y., for domestic missions, 4; from a lady of Charleston, S. C., through the Rev. Paul Trapier, 20; collection in Trinity church, Geneva, N. Y., after a sermon by the Secretary and General Agent, on Monday evening, July 31, 1837, 50; offerings of the church, appropriated at the same time, 100—150; collection in Grace church, Jamaica, Long Island, N. Y., after a sermon by the Secretary and General Agent, on Sunday morning, August 13, 1837, 50 25; contribution of Trinity church, Newtown, Connecticut, for western missions, per the Rev. S. C. Stratton, rector, 10; towards building a church at Key West, Florida, from Christ church, Macon, Ga., per Rev. Seneca G. Bragg, rector, 20; from Mrs. Nathan Warren, Troy, N. Y., for the use of Bishop Chase, to be disposed of by him for missions in Illinois, 100; by the hands of Alexander Robertson, Esq., Receiving Agent in Charleston, S. C., viz. through the Rev. Paul Trapier, from Rev. A. Glennie, church offerings of All Saints' parish, 47; from monthly missionary lectures by the clergy of Charleston, S. C., 83 10—three-fourths for domestic, 62 33; from the Missionary Association of St. Philip's church, Charleston, 23 63; from the Rev. Dr. Gadsden, rector of St. Philip's church, one half of church offerings, 83 33; from William Dehon, Treasurer of St. Michael's church Missionary Association, 130, three-fourths for Domestic Missions, 97 50; from Rev. Peter J. Shand, from church offerings of Trinity church, Columbia, 48 43, and for the west, 2 50; from Mr. Francis Withers, of Charleston, donation, 500. By the hands of Thomas Robins, Esq. Receiving Agent at Philadelphia, viz: received from Mrs. M. A. Allen, annual subscription, 1837, 3; from Missionary Society of All Saints' church at Holmesburg, Pa., for Domestic Missions, per N. Lewis, Treasurer, 15; from the Ladies' Missionary Association of Christ church, Philadelphia, being the third semi-annual payment of Rev. F. F. Peake's salary, per Miss E. Bringhurst, Treasurer, 125; from the children of Mrs. C. Bradford, Philadelphia, for Domestic Missions, 1; from Mrs. Christiana Finny and Mrs. Susan B. Brown, Philadelphia, for Domestic Missions, per Rev. Dr. Delancey, 60; from the Female Missionary Society of St. Andrew's church, Mount Holly, N. J., for Domestic Missions, per Eliza Kempton, Secretary, 17 30.—Total amount of contributions, $2297 16.

James Swords, Treasurer.

August 16, 1837.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz.

June 19, 1837. From Rev. Samuel Fuller, rector of Trinity church, Rensselaerville, $5 25. August 15. From the "Bible, Prayer-book, and Tract Society" of the General Protestant Episcopal Theological Seminary, by the hands of A. H. Cornish, their Treasurer, 29 72; from two Subscribers, 2.—Total, $36 97.

Thomas Browning, Treasurer,
77 Maiden lane.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of *twenty-nine dollars and seventy-one cents*, from the "Bible, Prayer-book, and Tract Society" of the General Protestant Episcopal Theological Seminary, by the hands of A. H. Cornish, their Treasurer.

Thomas Browning, Treasurer,
August 16. 77 Maiden lane.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending August 17, from the following persons, viz:

Rev. P. A. Proal—E. M. Griffing—Charles Stimpson, jun.—Miss Ann E. Warley—Rev. Edward Ingersoll, with remittance—Postmaster, Mackinac—Postmaster, Gilbertsville, with remittance—A. E. Miller, with remittance—Postmaster, New Hartford—Postmaster, Milford, Del., with remittance—Bell & Entwisle—Postmaster, Albany—Rev. William F. Walker—Rev. David Ogden, with remittance—F. Vinton—Benjamin Richardson.

Received by the Gen. Prot. Episc. S. S. Union.

Sidney Babcock—J. W. Ingraham—Right Rev. Jackson Kemper, D. D.—G. G. Smith—Rev. E. Huntington—P. E. Demil—E. H. Pease—Rev. S. Starr—Rev. J. V. Van Ingen.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From August 10 to August 17, 1837, inclusive.

Rev. E. N. Mead, 3 packages, Sing Sing, N. Y., steamboat office. Belknap & Hamersley, 1 package, Hartford, Ct., steamboat. Sidney Babcock, 1 package, New Haven, Ct., steamboat New Haven. J. Maxwell, jun., Louisville, 1 box, by White's line from Philadelphia, to care of George Cochran, Pittsburg, Pa., shipped by Union Transportation line for Philadelphia. Bell & Entwisle, 1 box, Alexandria, D. C., schr. Washington, Sturgess & Clearman's line. Ann E. Warley, 1 package, Charleston, S.C. ship Sutton.

EPISCOPAL INSTITUTE, TROY.

This institution is vacated for the present month. The next session will commence on the *first day* of September.

Application for admission of pupils may be made personally to the subscriber at the institution, or by letter through the post office, or to J. W. Mitchell, Esq., 63½ Cedar street, New York.

W. F. Walker, Principal and Proprietor.

August 12.—3t.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837.

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.

July 19, 1837. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. Slip.

July 8. 3m

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

PORTRAITS

Of Bishops McCoskry, Ravenscroft, White, &c., received and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

July 19, 1837.

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
John W. Mitchell, Ch'n.,
Charles J. Aldis,
W. R. Wadsworth,
John E. Earle,
P. E. F. McDonald,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2- Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

A GENEROUS ACT.

Just published, by an individual, Zerah, the Believing Jew, *in aid of laying the corner-stone of Jesus' Church,* a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

July 12, 1837. tf

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible—A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.

August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town, having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838,

Is now in press, and will be published without delay. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It will be furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,
July 29. 28 Ann street, N. Y.

PROTESTANT EPISCOPAL TRACT SOCIETY.

FOR SALE AT THE DEPOSITORY.

The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

Thomas Browning, Treasurer, 77 Maiden lane, or
Thomas C. Butler, Agent, 28 Ann st., up stairs.

August 6.

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

☞ The booksellers in the United States are respectfully requested to forward their trade lists to Louis Sherman, Business Agent, 28 Ann street, New York, with all convenient despatch.

July 15. tf

The Church periodicals in different parts of the Union will oblige the General Sunday School Union by inserting the above.

☞ The vestries of the different churches in the Diocese of New York are hereby informed that their Journals of Convention are ready for delivery, at the Protestant Episcopal Press, 28 Ann street. All orders, free of charge, directed to the Agent, specifying the manner in which their packages may be sent, will meet with prompt attention.

July 8, 1837.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. Docharty.

July 7, 1837. jy15 7t

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

July 8. tf

POETRY.

From the (London) Christian Observer.

TEACHING A LITTLE CHILD.

Look not so meek, my little child;
List not so mutely, I beseech thee;
So docile beams thine eye and mild,
'T is terror to my mind to teach thee.

Men school'd will frown, and school again,
Or pause, each doubtful thought recalling;
If, warned, they err, 't is not my pen
Or word shall answer for their falling.

But thou so fondly drink'st my lore
With rev'rend awe and eyelid weeping,
Thou seem'st my wisdom to adore,
And yield'st thy conscience to my keeping.

I speak; thy faith submits resign'd,
Nor eloquence nor reason misses;
And when I probe thy artless mind,
Thy answer is a shower of kisses.

Then mine the blame if harm betide;
'T is not enough to smile and bless thee;
Well may I falt'ring turn aside,
To weep and pray, ere I address thee.

Not thousands throng'd, where speech is free
To laud or spurn my poor suggestion,
Weigh like one infant on my knee,
That loves, confides, and asks no question.

Saviour, who didst not scorn the speech
Of babes, when ruder tongues denied thee;
Once babe, oh, teach me babes to teach;
Yes; Bethlehem's Babe, my child, will guide thee.

THE HOPE OF THE RIGHTEOUS SHALL BE GLADNESS.

Prov. x. 28.

Hope the waking man's dream,
As the night vision vain:
And yet we still love it,
And would so dream again.

Oh, most foolish dream,
When this world gives it birth:
Oh, most foolish dream,
When born of the earth!

Awake, then, thou sleeper,
From this dream of the day,
And turn to the hope
That fades not away;

The bright hope of gladness,
To the Christian heart given:
Rejoice in that hope—
It dies but in heaven.

Ibid.

MISCELLANEOUS.

From Blackwood's Magazine.

THE THUG WORSHIP.

About the middle of the last century, when the French Savans began their notable conspiracy against the Christian religion, one of their favorite contrivances was to praise the virtues of Paganism. Examples of excellence were quoted in every corner of the globe but Christendom. The Chinese, the Laplanders, the Sandwich Islanders, the Tartars, all were pronounced to exhibit virtues unknown to nations *degraded* by Christianity. But it was on India that the eyes of these perfectionists were turned wih the most assured triumph. The gentle manners and gentle countenances of the Hindoos were assumed as spontaneous evidences of moral superiority. Their diet, chiefly on herbs; their dwelling chiefly among forests; their pastoral, simple, and obscure habits marked them, in the estimate of Paris, less as the best of pagans than the moral masters of mankind. Raynal's huge romance, Savary's Egypt, the Stories of Paraguay, the Narratives of the American Wilderness, all teeming with the charms, passions, valor, and genius of uncultivated man, displayed before the dazzled eyes of Europe a perpetual panorama. Still the Hindoos were the chief figures of the illusion; and the crimes of Christianity were gloomily contrasted with the innocence of a vast people reposing under their banyan trees, bathing their graceful forms in vast marble fountains by moonlight, offering up their primitive worship to nature and to mind in temples of porphyry; and, when life was about to decay, calmly sitting by the brink of some of their mighty streams, and surrendering their feeble forms to the sacred embrace of the Indus or the Ganges.

The growing intercourse of the English with India, from the period of the famous battle of Plassey in 1746, partially resisted this declamation. They rapidly discovered the qualities of the Hindoo, and the Englishman's rough sincerity, at all times the antipodes of the Frenchman's willing delusion, alternately argued against, laughed at, and disdained the romances. But all France resounded with the triumphs of its literature,—its voice would suffer no rival—its opinion was the oracle of Europe, and the Englishman, always contemptuous of national vanity, told his tale, and left the truth to make its way in its own good time.

Time has done its work, as it always does, and the native Hindoo character has at length blackened the cover of romance that wrapped it in imaginary virtue. Treachery, craft, cruelty, selfishness instinctive, and sensuality unbounded, were acknowledged to be the national character. And though exceptions may occur, the utter inferiority of the Indian Pagan to the European Christian has long been an established conviction.

But a remarkable reinforcement to this conviction has just been given. It has been ascertained that Hindostan has contained for ages, and contains at this hour, a vast multitude whose profession is murder, whose livelihood is the plunder obtained by this murder, and whose religion consists in offering up human lives, from one to a hundred at a time, in compendious bloodshed, to their demon goddess Kalee.

The inquiries made during the late government of Lord William Bentinck have proved that this Satanic brotherhood consists of many thousands; that it has existed through many ages, and all the revolutions of Indian power in those ages; that it has spread over the whole immense surface of the country, from the sea to the mountains; that it has held on its hideous course alike under the successive Hindoo, Mahometan, and British lords of the golden peninsula; and, most singular of all, that it has almost wholly evaded research during this long period, and that, fully known to exist, it has always escaped the direct grasp of justice,—thus adding to the remorseless cruelty of a fiend scarcely less than the impalpability and invisibility of a spirit of darkness. This abhorred league or worship is called *Thuggee*, and the assassins are called *Thugs*. The history of their goddess is as follows.

Rakut Beej Dana, a demon in the early ages of the world, devoured the human race as fast as they were born. To enable the world to be peopled, Kalee Davey resolved to destroy this universal devourer. But the demon was a giant of so vast a stature that the deepest waters of the ocean could not reach above his waist, and he strode over the earth with inconceivable force and swiftness. Still Kalee Davey assailed him, and in the fight clove him down. But the fight was not finished by his fall. From every drop of his blood another demon sprang, w desperately renewed the battle. Success deaths only produced a still more countless crowd of new-born demons; and Kalee, already exhausted, saw that she was surrounded by a new host of terrors, and that the victory was about to be lost. The flow of blood was obviously the cause. In this crisis, she brushed the moisture from one of her arms—of it formed two men—and, that no drop of blood more might be shed, equipped them with two handkerchiefs to strangle the demon army.

The work was done. The demons were extinguished, and the two champions returned to the goddess to restore their handkerchiefs. But she desired that they should preserve them, and the means of a profession by which their descendants were to live. Enjoining them to strangle men with the handkerchief as they had strangled the demons, and giving them their plunder, she added, perhaps for the ease of their consciences, they might claim this as a matter of right; for, having been the means of securing the peopling of the earth, they were entitled to take some lives at their pleasure. Kalee next told them that they need not trouble themselves about burying their victims, as she would provide for that case; on the condition, however, that they never look back to see what she did with them. At length, a slave had the daring curiosity to look. He saw Kalee devouring the bodies and tossing them into the air. The goddess was offended, and she pronounced that thenceforth they must manage the matter for themselves.

It must have startled our showy residents and glittering dames at the Bengal Presidency, to know, that in Calcutta they were in the favorite region of Kalee; that they had assisted at the orgies of Kalee; and that the Hindoos regarded them as frequently worshippers of this incarnate devil, whose chosen name is Kinkalee (the eater of man.)

But such is the state of the national belief. The Thugs hold that Kalee first appeared on earth *in Calcutta;* that, after she had destroyed the demon chieftain Rakut, at the eastern extremity of the Vindeya range, she bore the corpse to Calcutta, and that she buried it on the spot where her temple is now reared. From the strangely inconsiderate manner in which the Europeans go to the idolatrous feasts of the natives, and, among the rest, from their attendance on the great days of Kalee, they imagine them, and with some show of reason, her votaries. The East India Company, too, is charged with the horrible culpable subserviency of assigning to this horrible superstition lands for the endowment of its temple! And the priests often publicly make offerings to the idol in the name of the Company. Should such things be? Or, if they exist, could we be surprised at any degree of scorn that might be felt for our timidity, our policy, or our religion? The Hindoos worship her with great veneration. They often repeat in their prayers, "O Kalee! great goddess of Calcutta, may thy promise never be made in vain!" Her delight is said to be in massacre; her drink is perpetual gore. She is believed to be of the intensest black, and to be so hideous, that no mortal eye could endure the sight of her appalling deformity.

This we conceive to be a final answer to all the dreams of human perfectibility. A league in which mutual crime is the single bond; a worship in which murder is the religion; a morality in which the commission of the most revolting of all human crimes is held not merely innocent, but a *duty*. What is this but Satan visible in man?

From the Young Ladies' Friend.

DOMESTIC ECONOMY.

In no country of the world are fortunes more rapidly made or more suddenly lost than in this; and the female part of a family are peculiarly interested in a prudent line of conduct during prosperity, in order that a decent competence may be secured to them. As daughters arrive at years of discretion, they should be informed of the nature and proceeds of their father's business, or of his income, if a professional man; they should know also the family expenses, and the various claims upon their father's purse, that they may regulate their own expenditure accordingly.

Whatever economy it is right for you to practise, you should never be ashamed of. If at any time you find yourself trying to conceal your thrift, you had better pause and examine your motives; for either you are possessed of that absurd weakness, a desire to appear richer than you really are, or else the piece of economy in question is not necessary, and therefore it is that you are ashamed of it.

The most refined and luxurious people of the old world are the most careful to economize in one way, that they may have the money to spend in another; and, as their wants are very numerous, they husband well their resources in order to gratify them all. This is only a more refined selfishness than ours in this country, which spends all more lavishly upon a few things. But such care of expenditure among the very rich puts economy into better repute there than here; and, since we follow European fashions to our cost, we may as well learn from the old world some lessons of frugality.

There is in some houses such a difference between the things used every day, and those which are kept for company, that a guest cannot be invited to dine or take tea without making a revolution in the whole table furniture. The best dinner-set is often kept in the closet of a spare chamber; so piles of plates and arms full of dishes are seen walking down stairs on company days, and walking up again the day after; every knife and fork, every glass and spoon is changed; and this is so great a labor and so much care to the ladies of the mansion, that I have known it made a sufficient reason for not exercising the rites of hospitality towards a stranger who had every claim to them. Where the things in common use are so much inferior to those paraded before company, the family live in continual dread of accidental visiters, and mealtime is a season of secrecy. A ring at the door-bell produces the greatest consternation; the mistress of the house snatches up a broken dish and puts it in the closet, tells one daughter to hide the pitcher that has lost its handle, and another to carry away the odd plates and common spoons, whilst she runs to the side-board for some better ones to supply their places. It is only a note after all, so the whole scramble was for nothing.

Now would it not be far more refined and dignified, as well as more honest and comfortable, to live better every day, and make less parade before company? Instead of using ordinary crockery and parts of several broken sets of different patterns, when alone, and having a very expensive set of French porcelain in the best chamber closet for state occasions, would it not be better to have blue and white India ware all the time? That can always be matched, and by using the same as best and common, you will never have a motley assemblage of dishes and plates to be used up. If you can afford to have expensive table furniture laid by for company, you can afford to use whole dishes and handsome spoons every day, and by so doing, you will escape a great many uncomfortable feelings, and be far more likely to be hospitable and friendly. A person should have too much self-respect to use any thing when alone that is *unfit* for her condition, or to wish to conceal any thing that *belongs* to it. If you think it right to continue to use any utensil of glass or china after it has been marred by some accident, do it openly, care not who sees it; if you are ashamed to have it seen, be ashamed to use it at all; a proper self-respect requires this.

The greatest hospitality is generally to be found among persons of small incomes, who are content to live according to their means, and never give any great dinners; for nothing can be farther from true hospitality than the spirit in which such entertainments are generally given.

As a general rule for living neatly and saving time, it is better to *keep clean* than to *make clean*. If you are careful not to drop crumbs of bread or cake on the carpet, you will escape an untidy room, and save the trouble of cleaning it. In working, if you make a practice of putting all the ends of your thread into a division of your work-box, kept for the purpose, and never let one fall on the floor, the room will look very differently at the end of the morning, from what it does when this is not attended to. A house is kept far cleaner when all the family are taught to wipe their feet thoroughly, on coming in from out of doors, than it can be where this is neglected. There are a thousand ways of keeping clean and saving labor and time, which it is well worth while to learn and practice.

Mrs. Hamilton, in her admirable story of "The Cottagers of Glenburnie," gives three simple rules for the regulation of domestic affairs, which deserve to be remembered, and which would, if carried into practice, be the means of saving time, labor, and patience, and of making every house a "well-ordered" one. They are as follows:

1. Do every thing in its proper time.
2. Keep every thing to its proper use.
3. Put every thing in its proper place.

From the Works of Bishop Beveridge.

CAUTION IN THE USE OF WORDS.

RESOLUTION I.

I am resolved, by the grace of God, never to speak much lest I often speak too much, and not to speak at all, rather than to no purpose.

It is the voice of fools that is known by the multitude of words, Eccles. v. 3. In which there are diverse vanities, verse 6, and sin too, Prov. x. 19, whereas, he that refraineth his lips is wise. This is that piece of Christian wisdom, which I am now resolving to look after; and therefore never to deliver my words out to the world by number, but by weight, not by quantity, but quality: not hiding my meaning under ambiguous terms and expressions, but fitting words exactly to express my meaning; not amusing those I converse with, with circles of impertinence and circumlocution, but coming directly to the matter by the straight line of apt expressions so as never to speak more than the matter requireth; nor to speak at all, when no matter requireth. For, why should I spend my breath for nothing? Alas! that is not all: if I spend it ill it will be far worse than spending it for nothing; for, our blessed Saviour has told me that I must answer for every idle and unprofitable as well as profane word, Matt. xii. 36. But now, if the vain word, if all the vain words I ever spoke should be written, as I have cause to believe they are, in the book of God's remembrance, how many vast volumes *must they make!* and if an index should be made, where to find profitable, and where idle words, how few references would there be to the former? what multitudes to the latter? and (what is yet more terrifying) if all these words should be brought in judgment against me at the last day, how would those very words then make me speechless? and what shame and confusion of face would they then strike me with? But I trust, through the blood of my Redeemer, and the tears of my repentance, they will be all washed and blotted out before I come to appear before him. In order to this, as I heartily bewail and detest my former follies in this respect; so I firmly purpose and resolve to use my utmost endeavors for the time to come, not to give way any more such idle words and expressions as are likely to be thus prejudicial to my eternal interest; but always to consider well beforehand, what, and how, and why I speak, and suffer no corrupt communication to "proceed out of my mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers," Ephes. iv. 29.

I know there are some words that are purely jocose, spoken with no other intent but only to promote mirth and divert melancholy; and these words, so long as they are harmless and innocent, so long as they do not reflect dishonor upon God, nor injure the character and reputation of my neighbor, are very lawful and allowable; inasmuch as they conduce to the refreshing and reviving of my spirits and the preservation of my health. But then, I must always take care so to wind and turn my discourse, that what recreates me in speaking, may profit others when spoke; that my words may not only be such as have no malignity in them, but such as may be useful and beneficial; not only such as do no hurt, but likewise such as may do much good to others as well as myself. To this end, I firmly resolve, by the grace of God, never to speak only for the sake of speaking, but to weigh each word before I speak it, and to consider the consequence and tendency of it, whether it may be really the occasion of good or evil, or tend to the edifying or scandalizing of the person I speak it to.

RESOLUTION II.

I am resolved, by the grace of God, not only to avoid the wickedness of swearing falsely, but likewise the very appearance of swearing at all.

Perjury is a sin condemned by the very laws of nature; insomuch that I should wrong my natural faculties, should I give way to, or be guilty of it. For the same nature that tells me the person of God is to be adored, tells me likewise his name is to be reverenced; and what more horrid impiety can possibly be imagined, than to prostitute the most sacred name of the most high God, to confirm the lies of sinful men? I know swearing in a just matter and right manner may be as lawful under the New as under the Old Testament; for thus I find St. Paul saying, "As God is true," 2 Cor. i. 18, "I call God for a record upon my soul," 2 Cor. i. 23, wherein is contained the very nature of an oath, which is, the calling God for a record and a witness to the truth of what we speak. But when it is to maintain falsehood, which is to an ill purpose, or lightly and vain, which is to no purpose at all, it is a sin of the highest aggravation, that ought with the greatest detestation and abhorrence to be shunned and avoided. God saith, by Moses, Lev. xix. 12., "Thou shalt not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord." And, Exodus xx. 7, Deut. v. 11, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." But farther God says by Christ, "Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool," &c. So that not only, by God and by Jesus are oaths, but swearing by any of God's creatures, is in a manner, to swear by God himself: I swear by the heavens; can the heavens hear or witness what I say? No; it is the glorious Majesty that rules there that I call upon to witness the truth of the words I speak, and the sinfulness of my heart for swearing to them. Do I swear by my faith? But how is that? Can faith testify what I say? No, it is only he that wrought this faith in my heart can witness the truth of my words. And if I swear by the gifts of God, I do in effect swear by God himself; otherwise, I ascribe that to the creature which is only compatible to the glorious Creator, even the knowledge of the thoughts of my heart, how secret soever they be.

But, again, there is more in the third commandment than the devil would persuade the world there is: for, when God commands me not to take his name in vain, it is more than if he had commanded me not only to swear by it: for, I cannot persuade myself but that every time I speak of God, when I do not think of him, I take his name in vain: and, therefore, I ought to endeavor to avoid even the mentioning of God, as well as swearing by him, unless upon urgent occasions, and with reverence and respect becoming his majesty; for, questionless, O Lord and O God may be spoken as vainly, as, by Lord and by God: and therefore, I ought never to speak such words without thinking really in my heart what I speak openly with my mouth, lest my name be written amongst those that take the name of God in vain. But farther still, I am resolved not only to avoid downright swearing but likewise the very appearance of it: so that what doth but look like an oath shall be as odious to me, as what looks like nothing else.

RESOLUTION III.

I am resolved, by the grace of God, always to make my tongue and heart go together, so as never to speak with the one what I do not think in the other.

As my happiness consisteth in nearness and vicinity, so doth my holiness in likeness and conformity to the chiefest good, I am so much the better as I am the liker the best; and so much the holier as I am more conformable to the holiest, or rather to Him who is holiness itself. Now, one great title which the Most High is pleased to give himself, and by which he is pleased to reveal himself to us, is the God of truth: so that I shall be so much the liker to the God of truth, by how much am I the more constant to the truth of God. And the farther I deviate from this, the nearer I approach to the nature of the devil, who *is the father of lies* and liars too, John viii. 44. And hence it is, that of all the sins the men of fashion are guilty of, they can least endure to be charged with lying. To give a man the lie, or to say, you lie, is looked upon as the greatest affront that can be put upon them. And why so? But only because this sin of lying makes them so much like their father the devil, that a man had almost as well call them devils as liars; and therefore to avoid the scandal and reproach, as well as the dangerous malignity of this damnable sin, I am resolved, by the blessing of God, always to tune my tongue an unison to my heart, so as never to speak any thing but what I think really to be true. So that, if ever I speak what is not true, it shall not be the error of my will but of my understanding.

I know, lies are commonly distinguished into officious, pernicious, and jocose: and some may fancy some of them more tolerable than others. But, for my own part, I think they are all pernicious, and therefore not to be jested withal, nor indulged upon any pretence or color whatsoever. Not as if it was a sin not to speak exactly as a thing is in itself, or as it seems to me in its literal meaning without some liberty granted to rhetorical tropes and figures; (for, so the Scripture itself would be chargeable with lies; many things being contained in it which are not true in a literal sense;) but, I must so use rhetorical as not to abuse my Christian liberty; and, therefore, never to make use of hyperboles, ironies, or other tropes and figures, to deceive or impose upon my auditors, but only for the better adorning, illustrating, or confirming the matter.

But, there is another sort of lies most men are apt to fall into, and they are promissory lies; to avoid which, I am resolved never to promise any thing with my mouth but what I intend to perform in my heart; and never to intend to perform any thing but what I am sure I can perform. For this is the cause and occasion of most promissory lies, that we promise that absolutely which we should promise only conditionally. For, though I may intend to do as I say now, yet there are a thousand weighty things may intervene which may turn the balance of my intentions, or otherwise hinder the performance of my promise. So that, unless I be absolutely sure I can do a thing I must never absolutely promise to do it; and, therefore, in all such promises shall still put in God willing or by the help of God, at the same time lifting up my heart to God, lest I take his name in vain.

RESOLUTION IV.

I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs.

To commend men, when they are present, I esteem almost as great a piece of folly as to reprove them when they are absent; though I do confess, in some cases, and to some persons it may be commendable; especially when the person is not apt to be puffed up but spurred on by it But to rail at others when they hear me not, is the highest piece of folly imaginable; for, as it is impossible they should get any good, so is it impossible but that I should get much hurt by it. For, such sort of words make the very best we can of them, are but idle and unprofitable, and may not only prove injurious to the person of whom but even to whom they are spoken, by wounding the credit of the former, and the charity of the latter; and so by consequence, my own soul; nay, even though I speak that which is true in itself and known to be so to me. And, therefore, this way of backbiting ought by all means to be avoided.

But, I must, much more, have a care of raising false reports concerning any one, or of giving credit to them that raise them, or of passing my judgment till I have weighed the matter; lest I transgress the rules of mercy and charity which command me not to censure any one upon other's rumors or my own surmises; nay, if the thing be in itself true still to interpret it in the best sense. But, if I must needs be raking in other men's sores, it must not be behind their backs but before their faces; for, the one is a great sin and the other may be as great a duty, even to reprove my neighbor for doing any thing offensive unto God or destructive to his own soul; still endeavoring so to manage the reproof as to make his sin loathsome to him, and prevail upon him if possible to forsake it: but there is a great deal of Christian prudence and discretion to be used in this lest others may justly reprove me for my indiscreet reproof of others. I must still fit my reproof to the time when, the person to whom, and the sin against which, it is designed; still contriving with myself how to carry on this duty so, as that by "converting a sinner from the evil of his ways, I may save my soul from death, and cover a multitude of sins," James v. 29. Not venting my anger against the person but my sorrow for the sin that is reproved. Hot, passionate, and reviling words, will not so much exasperate a man against his sin that is reproved as against the person that doth reprove it. It is "not the wrath of man that worketh the righteousness of God," James i. 10. But this of all duties must be performed with the spirit of love and meekness; I must first insinuate myself into his affections and then press his sin upon his conscience, and that directly or indirectly, as the person, matter, or occasion shall require; that so he that is reproved by me now may have cause to bless God for me to all eternity.

RESOLUTION V.

I am resolved, by the grace of God, always to speak reverently to my superiors, humbly to my inferiors, and civilly to all.

The most high God the master of this great family, the world, for the more orderly government of it, hath, according to his infinite wisdom, set some in higher, some in lower places, hath made some as stewards, others as under servants, and according to every man's work that he expects from him, he measures out his talents to him. Blessed be his name for it, he hath set me in a middle form, giving me Agar's wish, subject neither to envy on one hand, nor pity on the other; so that I have both superiors to reverence, and inferiors to condescend to. And accordingly, it is my duty so to behave myself towards them that the reverent expressions of my mouth may manifest the obedient subjection of my heart to the power and authority God has given them over me. It is the express command of the Gospel that we should render to every man his due, "Fear to whom fear, honor to whom honor belongeth," Rom. xiii. 13, which words plainly imply, both that it is some men's due to receive honor and other men's duty to give it. And accordingly, we find Paul, when he was brought before Festus, doth not say, "Art thou he whom they call Festus?" or thou, Festus, as the misguided enthusiasts in our days would have said; but, "Most noble Festus," Acts xxvi. 25. In like manner, St. John doth not call her he writes to, in his second epistle, being a person of quality, "Woman, but elect lady." And this sort of reverence is farther confirmed to us, not only by the constant custom of all nations in all ages of the world, but it is likewise highly agreeable to the rules of right reason as well as the order of government. For, as there is both a natural and civil superiority, a superiority in gifts and age, and a superiority likewise in office and station; so there is nothing can be more necessary than that there should be, in both these respects, a reverence and respect paid to the persons of men answerable to these distinctions. And therefore I cannot but condemn that rude and unmannerly behavior of some of our modern schismatics towards their superiors, as factious and unreasonable, as well as repugnant to the dictates of the divine Spirit which the prophets and apostles were inspired and influenced by.

And, as there is a reverence due from inferiors to superiors in point of conversation, so likewise are there some decent regards and civilities to be showed even by superiors to their inferiors, who are always treated with candor and condescension in their ordinary capacities; and even when they are considered as criminals, with meekness and moderation. Insomuch that, methinks, it is one of the worst sights in the world to see some men that are gotten upon a little higher ground than their neighors are, to look proudly and scornfully down upon all that are below them, disdaining to vouchsafe them the least favor or respect whatsoever. Such churlish, haughty, and foul-mouthed Nabals as these, are not only very unjust, and unreasonable in their behavior to others, but they are certainly the greatest enemies to themselves that they have in all the world besides; not only by drawing upon them the hatred and enmity of all that are about them, but likewise by tormenting themselves with such frivolous things as such spirits commonly do. Wherefore, that I may please God, my neighbor, and myself, in what I speak, though I could exceed other men (which is impossible for me to suppose) in every thing, I resolve by God's grace always to behave myself so as if I excelled them in nothing: and not only to speak reverently to them that are above me, but humbly and civilly to those that are beneath me too. I will always endeavor to use such humble and winning words as to manifest more of my love to them than my power over them: I will always season my tongue with savory, not bitter expressions, not making my mouth a vent for my fury and passion to fume out at, but rather an instrument to draw other's love and affection in by; still speaking as civilly unto others as I would have them speak civilly unto me.

From the Missionary.

EPISCOPACY A WITNESS FOR UNITY.

He who holds not this unity of the Church, does he think that he holds the faith? When a man struggles against the Church, and resists it, does he suppose that he continues to belong to it? For surely the blessed apostle teaches the same thing, and indicates the sacredness of unity in these words:—"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God." This unity it is our duty to hold and vindicate with firmness, especially we bishops who preside in the Church, that we may approve our Episcopal authority to be founded on one indivisible principal. Let no man injure the brotherhood by deception; let no man corrupt the truth of our faith by faithless confessions. Episcopal authority is founded in one principal; and the tenure of this authority, however distributed, is associated with a recognition of its indivisible principal. The Church, too, is one, though multiplied far and wide by its naturally prolific tendency: *in like manner as the sun has rays many, yet* ONE *light;* and the tree has many boughs, yet their strength, from the root upwards, is a single property; and when many streams flow from one head, a character of multiplicity may be developed in the copiousness of their discharge, and yet the unity of their nature must be recognised in the fountain they proceed from. Divide the ray from the sun, and the principle of unity will negative their separation; lop the bough from the tree, it will want strength to blossom; cut the stream from its fountain the remnant will be dried up. Thus the Church, invested with light from the Lord, sends out her rays over the whole earth; and yet the light is one, disseminated every where, with no separation of the original body; she stretches forth the rich luxuriance of her branches over all the world, and pours out her onward streams, and spreads into the distance; yet is there one head, one source, one *mother*, in all the instances of her eventful fecundity.—*St. Cyprian.*

From the Protestant Episcopalian.

ST. JOHN'S INHOSPITABLE ADVICE VINDICATED.

Some readers, not attending to the circumstances in which this, "the elect lady," was, may perhaps, from the apostle's advice to her, conclude that he was of an evil disposition himself, and encouraged in his disciples an intolerant spirit toward those who differed from them in opinion concerning matters of religion. But those who thus reason ought to consider that the person to whom the apostle gave this advice was a woman, whose benevolent disposition laid her open to be imposed on by cunning deceivers. They ought also to call to mind the black picture which the Apostle Paul, in his second epistle to Timothy, chap. iii. 6, 7, and in his epistle to Titus, chap. i. 10, 12, hath given of the ancient heretical teachers; together with what the fathers have written concerning their base arts, their impiety, their monstrous tenets, their hypocrisy, their covetousness, and their debauchery. For if they attend to these things, they will be sensible that the apostle's directions to this lady and her children were by no means too severe; especially as these heretical teachers pretended to be inspired; nay, to possess a higher degree of inspiration than even the apostles themselves were endowed with. Besides, John's directions to this lady and her children are not inconsistent with the precepts of the other apostles who have commanded us to bear meekly with those who oppose us, and in the spirit of meekness to reclaim them. For the persons they had in view in these precepts were not false teachers, who disseminated their corrupt doctrines, and who erred from corruption of heart, but persons who erred through weakness of understanding and ignorance. This is plain from Paul's ordering Titus to rebuke the false teachers in Crete with a cutting sharpness, and from his commanding Timothy to shun the company of obstinate heretics. And as John's advice to this lady and her children is not inconsistent with the precepts of his brethren, so neither do they contradict his own precepts, earnestly and repeatedly delivered in his first epistle, to love and do good to the worst of men. They are only advices to this lady and her children not to expose themselves to the dangers of being seduced by false teachers, and not to aid them in spreading their errors. His advice, therefore, ought to be attended to by those who either from piety or benevolence are disposed to show hospitality to teachers of whose character and tenets they are ignorant, because such, notwithstanding their show of godliness, and their plausible discourse, may be deceivers; in which case the persons who entertain them in their houses, or who give them money, certainly become partakers of their evil deeds, as the apostle in this epistle hath expressly declared.

McKnight.

From the Christian Witness.

THE TE DEUM.

This excellent hymn is said to have been composed by St. Ambrose, who died A. D. 397, and used at the baptism of St. Augustine. The language is sublime, and unsurpassed by any mere human composition. It was formerly divided into three parts, each containing ten verses, the first verse being divided into two. The first nine are ascriptions of praise. We praise God, and acknowledge his authority over all creatures.—We think with delight of the myriads on earth, of the angels in heaven, the cherubim and seraphim, the goodly company of prophets, apostles, and martyrs, united with us in worshipping God. Who has not had his heart warmed and enkindled, on a holy Sabbath morning, by the thought of the immense multitude of holy beings, engaged at the same instant with himself in praising and adoring God?

The ten following verses, which compose the second part of the hymn, are a confession of faith. We say that "the holy Church throughout all the world," acknowledges the Trinity; "the Father of an infinite majesty; his adorable, true, and only Son; and the Holy Ghost, the Comforter." After this, we address ourselves more especially to the Son, because of the part which he has taken in the work of our redemption. We acknowledge him as the "King of Glory, and the everlasting Son of the Father;" thus asserting his eternal generation,—we celebrate his mercy in our redemption,—we profess our faith in his present exaltation, and in his future coming to judgment.

The last part of the hymn contains supplications for ourselves and the whole Church. The whole hymn is certainly one of the finest devotional exercises ever written; but it requires great care to use it aright. The expressions are so lively,—the changes in the subject so frequent,—and the words so full of meaning, that it demands an awakened state of feeling to unite in it with profit. Perhaps there is no part of the service in which our zeal and devotion are so often below the true spirit of our forms, as in repeating this hymn. A congregation joining in it with right feelings would present worship to Jehovah in which an angel might bear a part.

The doxolgy is not used at the close of the Te Deum, as it is itself a doxology.

POWER OF THE HOLY SPIRIT TO OPEN THE MIND OF MAN.

Our reason is shut up, and buried with various appetites, humors, and passions, against gospel truths; nor can we admit them into our hearts, except God, by his Spirit, do set open our mind, and work a free passage for them into us. It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, "illustrate our hearts with the knowledge of these things." An unction from the holy One, clearing our eyes, softening our hearts, healing our distempered faculties, must, as St. John informeth us, teach and persuade us this sort of truths. A hearty belief of these seemingly incredible propositions must indeed be, as St. Paul calleth it, "the gift of God," proceeding from that Spirit of faith whereof the same apostle speaketh; such faith is not, as St. Basil saith, engendered by geometrical necessities, but by the effectual operations of the Holy Ghost. It is true some few sparks or flashes of this divine knowledge may possibly be driven out by rational consideration. Philosophy may yield some twilight glimmerings thereof. Common reason may dictate a faint consent unto, may produce a cold tendency after some of these things; but a clear perception, and a resolute persuasien of mind; that full assurance of faith and inflexible confession of hope, which the apostle to the Hebrews speaks of; that full assurance of understanding; that abundant knowledge of the Divine will in all spiritual wisdom and understanding, with which St. Paul did pray that his Colossians might be replenished; these so perfect illustrations of the mind, so powerful conviction of the heart, do argue immediate influences from the fountain of life and wisdom, the divine Spirit. No external instruction could infuse, no interior discourse could excite them, could penetrate these opacities of ignorance, and dissipate these thick mists of prejudice wherein nature and custom do involve us; could so thoroughly awaken the lethargic stupidity of our souls; could supply the refractory stiffness of our wills; could mollify the strong hardness of our hearts; could void our natural aversion to such things, and quell that carnal mind which St. Paul says "is enmity against God, for it is not subject to the law of God, neither indeed can be;" could depress those lofty towers of self-conceit, reared against the knowledge of God, and demolish those bulwarks of self-will and perverse stomach opposed against the impressions of divine faith and captivate every conceit and device of ours to the obedience of Christ and his discipline. Well, therefore, did St. Paul pray in behalf of his Ephesians, that God would bestow on them the Spirit of wisdom and revelation in the acknowledgment of him, and that the "eyes of their mind might be enlightened, so as to know the hope of their calling;" that is to understand and believe the doctrines of Christianity—*Dr. Isaac Barrow.*